Rev. 2. 2.

Thou haſt tryed them, which ſay, they are Apoſtles, and are not, and haſt found them Lyars.

Rev. 3. 9.

Behold, I will make them of the Synagogue of Sathan (which ſay, they are Jews, *and are not, but do lye) behold, I will make them to come and worſhip before thy feet, and to know, that I have loved thee.*

Rev. 18. 4, 5, 6.

And I heard another Voice from Heaven, ſaying, Come out of her my People, that ye be not Partakers of her ſins, and that ye receive not of her Plagues; for her ſins have reached unto Heaven, and God hath remembred her Iniquities. Reward her, even as ſhe rewarded you, and double unto her double, according to her Works; in the Cup which ſhe hath filled, fill to her double.

Rev. 2. 2.

Thou haſt tryed them, which ſay, they are Apoſtles, and are not, and haſt found them Lyars.

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THE

Presbyterian and *Independent*

Visible Churches

IN

New-England

And elſe-where,

Brought to the Teſt, and examined according to the Doctrine of the holy Scriptures, in their *Doctrine*, *Miniſtry*, *Worſhip*, *Conſtitution*, *Government*, *Sacraments* and *Sabbath Day*, and found to be No True Church of Chriſt.

More particularly directed to theſe in *New-England*, and more generally to thoſe in *Old-England*, *Scotland*, *Ireland*, &c.

WITH

A Call and Warning from the Lord to the People of *Boſton* and *New-England*, to Repent, &c. And two Letters to the Preachers in *Boſton*; and an Anſwer to the groſs Abuſes, Lyes and Slanders of *Increaſe Mather* and *Samuel Norton*, &c.

By George Keith.

Philadelphia, Printed and Sold by *Will. Bradford*, *Anno* 1689.

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A Friendly

EPISTLE

To these People called

Presbyterians & Independants.

FRIENDS;

IN true Love and Good will I have writ the following Treatise unto you, hoping it may find entertainment with some among you, to give it the Reading, and seriously to consider what ye read; and my earnest Exhortation and Advice is unto you, that in all your reading, whether in this or any other Book, ye turn your minds to that Light of Christ within you, wherewith he hath enlightned you, and all men, as the holy Scriptures declare; and that ye may believe in Christ, the Light, and Life, in you, who is the Wisdom and Power of God, and who was in all the holy Prophets and Apostles,

stles, and whose Spirit that was in them that gave forth the holy Scriptures, both of the Old and New Testament; and the same Spirit only doth, and only can give to all Readers of the holy Scripture, a true and right understanding of them, and of all other Books, that treat of Doctrines and Matters of Religion, whether they have proceeded from a measure of the same holy Spirit: And if ye believe in Christ the Light, the Life, the Wisdom and Power of God in you, and joyn your Minds to his inward divine Illumination, He will anoint the Eyes of your Understanding, *with his* Spiritual Eye-Salve, *and then your Eyes shall be opened to see and understand* what ye read; *and through your faith in him he will also open and circumcise your inward Ears, and cause you still more and more to be acquainted with his living Voice and Word in you, all which are Spirit and Life; and this will give you a spiritual savour and taste, whereby ye shall be able to try and judge of things that differ, whether Men, or Books, whether Spirits, or Doctrines, what are of God, and what are not of him; for although the Scriptures are the best outward Test or*

Touchstone

Touchſtone, or Rule whereby to try all Doctrines of Men, or Books, yet it is the holy Spirit of Chriſt, and his Light inwardly ſhining and enlightning the dark Hearts and Underſtandings of Men, that gives them ability rightly to underſtand the Scriptures, otherwiſe the Scriptures are as a ſealed Book, both to the learned and unlearned; For though the Jews *had the Scriptures of the old Teſtament, which prophecied of* Chriſt, *and of* the Time and Manner of his Coming, *and how* he was to ſuffer Death for the ſins of men, and to riſe again and aſcend into Glory, *yet none of them had that* Underſtanding, *but ſuch only as were turned* to his divine Illumination in their Hearts, *and were acquainted with his* holy Spirit, Light and Life in them. *And the like grave and wholſom Advice I recommend unto you, which a certain Antient* Chriſtian *gave unto* Juſtin Martyr, *before his Converſion to the Chriſtian Faith, to wit,* That he ſhould diligently read and ſearch the holy Scriptures, which ſhould give him more Content than all *Heathen* Authors; but withal, that he ſhould mind the

Gate.

Gate, the LIGHT, by which only he could enter into the true Underſtanding and Knowledge of them. *The which Paſſage the ſaid* Juſtin *relateth in his Works, and* John Fox *hath it alſo in his* Martyrologie *taken out of him. And though in this Treatiſe I have affirmed and ſufficiently demonſtrated, that your* Viſible Churches *are no* true Churches of Chriſt, *yet I do not ſay nor conclude, that none of you belong to Chriſts true Church in any true regard; But on the contrary, I have that true Charity, Faith and Hope concerning a Remnant among you, who have in the leaſt meaſure true Hungerings and Thirſtings after Righteouſneſs, and a great inward longing and panting of Heart and Soul after the Lord Jeſus Chriſt, to know him and enjoy him, more nearly than by all Hear-ſay or report of him, and whoſe Souls are ſick of love for him, and feel your need and want of him, as the ſick that need the* Phyſitian, *that ye do indeed, even all ſuch of you, belong to Chriſt, and are the real Members of his Body, which is his Church; for where any living Deſire is after Chriſt, and where any true*

ſenſe

ſenſe or feeling of the want and great need of him is raiſed in any Soul, there is ſomewhat of the Life of Chriſt in that Soul, and there is Chriſt himſelf preſent, who hath begotten it, and that Soul is in ſome Meaſure a living Member of Chriſt, and to ſuch it will be glad Tidings, to hear that Chriſt is ſo near unto it, as really to be within it, even really and livingly preſent; And where the leaſt true Meaſure of Sincerity, Tenderneſs, Meekneſs, Gentleneſs, Humility, Uprightneſs of Heart and Soul *hath place in any, there is Chriſt* preſent in that Soul, *who hath already begun his* good Work *in the ſame, and the beginning of his Work is to* quicken and make alive the Soul unto him. *And every* Soul *that is thus quickened and made alive unto him, as it doth hold faſt this Beginning, and doth continue ſtill hungering and thirſting after Him, to know, and enjoy, and receive of his Fullneſs more plentifully, doth really belong to Him, and is in a ſtate of* Salvation e'en *ſo far; and as it here abideth, it is* impoſſible that it can periſh. *But yet though ſuch belong to Chriſt,*

and

and to his Church, it doth not follow, that the viſible Church, *which they are outwardly, and by ſome outward Form or Practice joyned unto, is the* true Church of Chriſt; *for they themſelves diſtinguiſh of the Church* Viſible *and* Inviſible, *and do affirm,* that Hypocrites are Members of their Viſible Church, but that only the true Saints and Children of God, belong to the inviſible Church. *And again, though ſuch who have true Deſires, and true living Breathings raiſed in them after the Lord, may be ſaid, as ſuch, to belong to him, and be of his Sheep, yet they are ſtill but as ſcattered and driven from the true Fold, and as wandering, for moſt part, upon the barren Mountains, and the dry and deſolate Hills, ſeeking the living among the dead, until they come to be gathered into the* True and Living Way of God, *and of* Chriſt, *ſo as to know, and be acquainted with the the Lord, and his* inward Leadings, Rule *and* Government *in them, and to be able to diſtinguiſh his Voice, and* inward appearance *in them, from that of a ſtranger, and to worſhip him in* ſpirit *and in* truth, *and ſerve him in*

the newneſs of the Spirit, *and in pure* holy fear *and* love, *as Sons and Children in his Houſe: And this State ye are generally ſtrangers unto, and therefore though ſome of you may be allowed in true Charity, to be the* Sheep of Chriſt, *yet ye are but ſcattered until ye are returned unto Chriſt, the* Shepherd *and* Biſhop *of your Souls, and know him revealed in you, to lead, rule and guide you, and feed you with the living Bread, and give you the living Water to drink, which he himſelf is inwardly revealed, and that ye be turned away from all falſe Teachers and Shepherds, which is the earneſt breathing and cry of my Soul unto God for you.*

ERRATA.

PAge 4. line 20. read *Soliloquies.* p 10 l 26 f *there* r *therefore.* p 11 l 2 f r 1 *John* 1. 2. p 15 l 15 f *thus* r *this.* p 20 l 25 r *assentiendi,* l 26 *cognoscendi.* p 32 l 10 f *but* r *yet.* p 34 l 2 for *love* r *light.* p 38 l 17 f *when* r *where.* p 49 l 12 r *did not o.r hearts.* p 55 l 5 f *arcle* r *circle.* p 59 l 3 f *ever* r *never.* p 65 l 26 r *Hos.* 2. 14. p 77 l 5 r *scelleion.* l 7 f *thus* r *this,* l 25 f *œvous* r *co-evous.* p 79 l 28 f *the house* r *of the house.* p 81 l 27 dele *great.* p 89 l 24 r *incorruption.* p 91 l 14 for *hardned* r *clouded.* p 103 l 25 r *family.* p 115 l 12 r *used.* p 116 l 19 r *before and after Christ.* p 119 l 11 r *ron emputon.* p 129 l 8 f *it* r *repentance.* p 130 l 25 r *Synecdoche.* p 135 l 10 r *assentiendi.* p 145 l 18 r *any secret or open gross Crime.*

Heads or Principles of Christian Doctrine.

CHAP. I. *Concerning the holy Scriptures.*

1. THe holy Scriptures of the old and new Testament being generally and worthily acknowledged by all *Christians*, to be writ by *divine Inspiration*, without any mixture of Error, are a sufficient outward Rule and Standard, whereby to examin and try all Doctrines of men.

2. They contain a full and intire Declaration of all *Christian Doctrine*; and therefore whatever Doctrines or Principles of *Christian Religion* men presume to teach, which they cannot prove and demonstrate from the holy Scriptures, they lay no obligation upon any to believe them.

3. The Scriptures are only sufficiently and savingly believed and understood by the *inward Illumination* and *Revelation* of the *holy spirit*, which is the same in kind to that which God gave to the Saints of Old.

4. Although they contain a full and sufficient Declaration of all *Christian Doctrine*, yet they do not contain the whole Mind, Will and Counsel

of God, as some say they do. Because there are many things, wherein God doth reveal of his Counsel to his Children, which are not in Scripture either expretly, or consequentially, altogether necessary to their Peace and Comfort; as to instance in some particulars:

1*st*, It is a part of the counsel of God, for a *Christian* to know his *inward Calling*, and whether he be indeed one of God's *called* and *chosen Ones*: whether *in favour with God*, and *justified* and *sanctified*? And though the Scripture doth give infallible Signs and Marks of such an estate, yet no Scripture, nor Scripture-consequence can infallibly assure any man that he hath these marks; but it is the *Spirit of God* that only can and doth give them this assurance, *Rom.* 8. 16. 2*dly*, All true Preachers and Ministers of Christ ought to know the mind and will of God, *whether they be called of God to the Work of the Ministry*, which Call is an *inward Call*, that is altogether necessary, to their faithful discharge of so great a Work; but this they cannot know simply by the Scripture. 3*dly*, Every true *Christian* should know his inward Call, to *Pray*, or *give Alms*, or perform any Religious Duty or Service unto God, as *David* said, *When thou saidst*, *Seek my Face*, *my Heart answered thy Face*, *O Lord*: *Hide not thy Face from me*, *Psal* 27. 8. Again, 4*thly*, It is commonly granted, that it is a Duty belonging to every *Christian*, to enquire the Mind and Counsel of God

God in every weighty matter and concern of our Life; as if we be visited with any great Affliction inward or outward, to enquire with *Job*, *Shew me, O Lord, why thou contendest with me?* And as *Rebecca*, when the Twins struggled in her Womb, enquired at the Lord, and said, *Why am I thus?* And the Lord answered her. Also in the case of Marriage, every true *Christian* man and woman ought to enquire and wait for God's counsel, with whom to be joyned in Marriage, that they may know indeed the Lord's joyning of them, and that they marry in the Lord; but this cannot be known by any Scripture, or consequence from Scripture, but the Spirit of the Lord must reveal it, even the same that led *Abraham's* Servant to take a Wife to his Son *Isaac*. And every *Christian* should know the will and counsel of God in his outward Vocation, that it is of God, and so abide therein, as the Scripture saith, *Let every man abide in the Calling wherein he is called of God.* And as the Servants of God in dayes past, in travelling and sojourning from place to place, received the counsel of God, so do these now that wait for it in uprightness of heart, as really as holy men did of old; and as *Phillip* received the Word of God, which he could not find in the Scripture, either expresly or consequentially, when the Spirit said unto him, *Joyn thy self to this Chariot*, when he was sent to preach Christ to the Enuch; and as *Peter* was sent to *Cornelius*, and *Ananias* to *Saul*; and many other the like

inſtances; and as *James* declareth, *Men ought not to be raſh or haſty to ſay to day or to morrow we will go into ſuch a City, &c. or that ye ought to ſay, If the Lord will*, James 4. 13, 15. Now how can a man know what the Lord willeth in ſuch a caſe, unleſs it be given him by the Spirit of the Lord inwardly, to feel either a Command or Permiſſion to do ſuch a thing? For whereas too many make the outward paſſages of Providence their rule, as to ſay, *If Sickneſs, or ſome outward Impediment hinder not*; they conſtitute that to be the Will of God: And whereas many remove from one place to another, and divine Providence doth not hinder them, and yet in that removal they have not had God's approbation, and it hath not had a bleſſing to follow it, but on the contrary; for leaving their place, they have been expoſed to ſad Temptations, and have fallen under them. And *laſtly*, there are many precious living Soliloquies and Intercourſes betwixt the Lord and the Souls of his dear Children, while he anſwers the returns of their Prayers in living Teſtimonies, and words of his holy Spirit; which though they are agreeable to Scripture, yet are not expreſs Scripture words, but are the real Words and Dictates of the holy Ghoſt, ſpeaking Peace and Conſolation to them, beyond all utterance or demonſtration of Speech, and wonderfully quickning and ſtrengthning them in the inward man, as we find in the *Pſalms*, and in the *Song of Solomon*, and other places of Holy

holy Scripture; for by the living Words of God, as they come freshly and newly, or immediately from the mouth or spirit of God, the Souls of God's Children are quickned and kept alive, as Christ said, *The words that he did speak unto his Disciples were Spirit and Life, and man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* And *David* waited for the coming of the Word of God to quicken him, to wit, that God might speak unto him; and he said, *I will hear what the Lord will speak, for he will speak Peace to his Saints, and to his People.* So here is God's Promise to all his Saints and People to speak Peace unto them; And as he promised to his *Israel* in *Hosea*, Chap. 2. 14. *I will allure or perswade her, and bring her into the Wilderness, or a solitary place, and there I will speak comfortably unto her,* or (as the *Hebrew* hath it) *I will speak to her Heart.* And that is an inward Speech: And the Scripture-Promises, when God is pleased by his Spirit to apply them to the Souls of his Children, is as real and proper an inward Voice and Speaking of God unto them, as he spoke to the Prophets of old.

5. And therefore the Scripture doth not contain either all the Word, or words of God, as some say, but many thousands of words of God have been livingly spoke and utter'd by the spirit of God, to the inward ears of his dear children, since the writing of the Scripture, and daily are and will be to the end of the world. And as it

was said in the Apostles days, *the Word of the Lord grew and multiplied*, Acts 12. 24. & 19, 20. so ever since the Apostles and writing of the Scriptures, the *Word of God hath grown and multiplied*, and shall and must to the end of the World, and yet no new Doctrine or Gospel to be preached, but the same which the Prophets, and Christ and the Apostles have already preached.

6. And as Christ and the Apostles expounded the Scriptures of the old Testament by divine Inspiration and Revelation of the same Spirit, without propounding any new Doctrine or object of Faith unto People; so why may it not be so now? yea, it is so, that some at this day by the same Spirit, do expound and open places of Scripture both of the old and new Testament, and yet bring no new Doctrine: And it is a far better way to have such Preachers and Expounders, who open and expound the Scriptures by the Inspiration & Revelation of the holy Spirit, as the Apostles did, than for men to presume to open and expound them without all *new Revelation* or *Inspiration*, and who plainly confess, *They neither preach nor write by any Infallible Spirit*. And such mens Exposition, who declare they have no Infallible spirit, can neither be the Word or words of God, which are infallible, but only the fallible word and words of man, and humane Imaginations.

7. And as for the term [*Word*] the Greek of it being [*Logos*] I find it variously used and translated

lated in the new Testament, as first, to signifie *Christ*, Joh. 1. 1. 2dly, to signifie *Treatise*, *Acts* 1. 1. 3dly, *Communication*, *Mat.* 3. 7. 4thly, *Utterance*, 1 *Cor.* 1. 5. & 2 *Cor.* 8. 7. & *Ephes.* 6. 19. & *Col.* 4. 3. 5thly, *Word of Talk* or *Discourse*, 1 *Thes.* 1. 5. 6thly, *Reason*, 2 *Pet.* 3. 15. & *Acts* 18. 14. 7thly, *Preaching* or *Doctrine*, 1 *Cor.* 1. 18. 8thly, *Account* or *Business*, as to have to do, *Heb.* 4. 13. and 9thly, the Hebrew word in the old Testament is translated, *Order*, *Psal.* 116. 4. 10thly, *Matter*, *Psal.* 45. 1. 11thly, *Speech*, *Psal.* 19. 2. and 12thly, the same Greek word is used by *Paul* to signifie, *the empty and dead prating of false Teachers*, 1 Cor. 4. 19. And therefore whether the Scriptures may be called or are called the *Word* in Scripture, rarely or improperly, is not the proper state of the Question; for it cannot be denyed, and is not denyed, but that rarely and improperly, the word is used to signifie *Scripture* or *Scripture words*, either written or spoken; and sometimes the words of evil men are rendred by the same Greek word in Scripture, as *Ephes.* 4. 29. and 2 *Tim.* 2. 17. But the true state of the Question is, *Whether, first, the Scripture doth contain all the Word or Words of God?* And this I justly deny, for the reasons already given; and indeed as the Word and Words of God are compared in Scripture (*Deutr.* 32. 2.) to the *Dew and Rain that falleth upon the dry ground to refresh it, and make it fruitful* (and the drops of the Dew and Rain are so many that they cannot

be numbred) which God hath been pleased to
speak to the Souls of his People, and still doth,
so nor can the words of God be numbred by
men; and therefore they are of a greater extent
than all these set down in Scripture, which may
be numbred; and also they are compared in
Scripture to bread that is eaten, as *Jeremiah* said,
Cap. 15. 16. *Thy words were found, and I did eat
them*; and as none can number the small grains
of flower that make up a Cake or Loaf of bread,
so none can number the words of God. Secondly,
*Whether the Scriptures only, as they are outward
written, or spoken by the mouth of natural men, or
heard by the outward ear, or conceived only by the
bare natural thoughts and understanding, be properly
and without all figure, the Word or Words of God?*
I say, nay; for the words of God are spiritual
and of an inward nature, as God himself is;
for the words of God are first, and properly
spoke to the mind and spirit of man, and the
outward words, whether spoke or writ, are but
the signs of them, as all outward words are but
the signs of the inward thoughts of the mind,
which are the words of the mind or heart of man
within it self. Thirdly, *Whether he who out-
talketh Scripture words, and hath not the true sense of
them, doth truly and properly speak the Word of God;
and whether he that only learneth them from men,
and hath not received the true sense of them, hath
properly heard the Word of God?* I say, Nay; for
it is not the bare Letter, without the sense, that

is the Word of God properly understood. Nevertheless, the Letter of the Scripture, in a figurative sense may be called the *Word*, as the *Map of England* is called *England*, *Moses* Books are called *Moses*, and *Isaiah* his Book is called his *Vision*, and *John* his Book is called his *Revelation*.

CHAP. II.

Concerning new divine Revelations & Inspirations.

1. THe places of Scripture, which they commonly bring against all *new divine Revelations* and *Inspirations of the Spirit of God*, prove no such thing, as will easily appear to any that are impartial and unbyassed in their understanding, if they will but read and consider them, which places are these following, as they are alledged and quoted by them called the *Assembly of Divines at Westminster*, in their *Confession of Faith*, cap. 1. sect. 1. *Prov.* 22. 19, 20, 21. *Isa.* 8. 9, 10. which places, if they prove now, that all new Revelation is ceased, they do as much prove, that it ceased in the days of Christ and the Apostles, yea, in the days of the Prophets that did succeed them. Is it not admirable blindness that these men did not see how impertinent these Citations are? And as for all the places of the new Testament cited by them, as *Luke* 1. 3, 4. *Rom.* 15. 4. *Mat.* 4. 4, 7, 10. 2 *Tim.* 3. 15. *Heb.* 1. 1, 2. 2 *Pet.* 1. 19. they do no more prove what these

intend

intend than the former; for by their own confession, *divine Revelation* and *Inspiration* continued after all these places of Scripture were writ, for divers little books of Scripture were writ after them here alledged: and if they say, that all *new Revelation* did cease, how soon, all these books of Scripture were in being, then they must also grant, that all new Revelation did cease to divers of the Apostles, long before they deceased, because divers of them, and particularly *John* survived after he wrote his book of the *Revelation*.

2. It is most readily granted, that God in his infinite Wisdom and goodness was pleased, that there should be Oracles and Testimonies of his Truth and Gospel committed to writing, according to which the Doctrines and words of men, however so holy, that should come in after ages, should be tryed and examined; *for the Spirits of the Prophets are subject to the Prophets*; but this doth not prove in any wise, all ceasing of Prophecy, or divine Revelation, or Inspiration by the same Spirit. The Apostles Doctrine and Preaching was tryed by the Noble *Bereans*, whether it was according to the Scriptures of the old Testament; but it doth not there follow, that the Apostle *Paul* did not preach by divine Revelation and Inspiration. And both Christ and the Apostles proved their Doctrine generally out of the Scriptures of the Prophets; but that doth not argue that they did not Preach by new divine Revelation.

3. But

3. But for the further clearing of the matter, we are to distinguish betwixt *new Revelation* of *new Doctrine*, and *new Revelation* of *ancient Doctrine*. The Apostles had a new Revelation, yet not of any new Doctrine, but the very same that Christ and the Prophets preached before them, and all agreed in the same Doctrine for substance, and yet had their own peculiar Visions and Revelations, which were new to them, to wit, new, though not in kind or specie, yet in particular or individual unto them. And so it is, as to us, we plead not for any new Revelation of any new Doctrine, Faith or Gospel, differing from what Christ, and the Prophets, and Apostles have taught before us, and is largely and fully declared in the holy Scriptures; but for a new Revelation of the same Doctrine, Faith and Gospel which was revealed unto them: For as the Faith of the Prophets and Apostles is not enough to us, but we must also *have the like precious faith with them*, 1 John 1. 12. and we must see with our *spiritual Eyes*, and hear with our *spiritual Ears*, and handle with our *spiritual handling* the *Word of Life*, as they did, so it must be newly revealed to us, and in us.

4. And if all new divine *Revelation* and *Inspiration* be ceased, then all spiritual seeing and hearing is ceased, and neither God nor Christ is, or hath been heard or seen spiritually, as the Saints did see and hear formerly, nay, not in the least degree, and all inward spiritual Sensation and

feeling

feeling is gone, and all use or exercise of ſpi
tual Senſes, which is ſad tyding to poor Sou
But if any grant that there is any true and r
ſpiritual *hearing*, *ſeeing*, *taſting*, and other ſp
ritual Senſations of God, and divine things, th
muſt alſo grant true divine *Revelation* the ſa
in kind and nature with what the Saints had
old; for what is the proper object of the
ward hearing, and ſeeing, and taſting, and fe
ing? is it not God and Chriſt? as *David* invit
others, ſaying, *O taſte and ſee that God is go*
And as the Spouſe ſaid in the Song, *I ſate do*
under his Shadow with great delight, and his F
was ſweet unto my taſte; *his Left-hand is under*
Head, and his Right-hand doth embrace me;
hath brought me to his banqueting Houſe, &c.
again, *The King hath brought me into his Wi*
Cellar. And can theſe ſweet and heavenly E
periences be witneſſed without *divine Revelatio*
or *Inſpiration*?

And whereas ſome ſay, *It is Revelation*
the Word and Spirit going along together, but not
the Spirit alone without the Word.

I Anſwer, granting it to be ſo in a true ſenſe
for the Prophets and Apoſtles had both th
Word and the Spirit going along together
their *divine Revelations*, according to *Iſa.* 59. 2
and that did not hinder them to be real and pre
per in their kind. But that God hath limite
and confined himſelf ſo, as never to give an
inward enjoyment of himſelf to the Souls of h

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r Children, by any inward ſenſe, ſight or
ring, but what is conveyed unto them always
means of Scripture words, is a moſt extrava-
t preſumption to affirm, without all Scrip-
e proof, for beſide that, the Soul may hear
d ſpeaking other words to it inwardly, than
yets Scripture words, though not contrary
diagreeing; it oft falls out, that the inward
d ſpiritual ſeeing, taſting and feeling may be
oyed and witheld, without all words com-
ed of Letters or Syllables, even *in a deep in-*
d ſtilneſs and quietneſs, according to theſe
ords, *Be ſtill, and know that I am God.* And
the outward ſeeing, taſting, ſmelling and
ling may be uſed without the preſent uſe of
e outward hearing, ſo may the inward and
iritual ſeeing, taſting, ſmelling and feeling be
d at times and ſeaſons, without the inward
d ſpiritual hearing of any Words formally
mpoſed of Letters and Syllables, or Scripture
ords, or ſo much as inwardly thought or con-
ived, which men of ſpiritual Experience, who
ve their ſpiritual Senſes cannot but readily
ant. We find by common experience, that
Words fall ſhort to give us a ſufficient and ſatis-
ctory knowledge of outward and natural
ings; and therefore we deſire rather to ſee,
ule and handle them, than to hear the beſt or
oſt true report of them. We love rather to
ee a pleaſant Country, then to hear of it only;
nd every good Child loveth to ſee his Parents,

rather

rather then to hear a report, or talk of them
so every loving Wife loveth rather to see h
Husband, and hear himself, and be imbraced
him, than to hear others tell of him: And t
loving Subject is more glad to see his Prince,
King, of whom he hath received so ma
Favours, and to hear himself, than to he
others tell of him; and thus it is with eve
Soul, that truly loveth God, they much r
ther desire to hear himself, and see him, then
hear others tell of him, as one well said,
is little to see Christ in a Book, but to see him, a
hear him, and feel his most lovely Embraces, as
Children have witnessed, that is very precious. It
not the report, or discourse of bread, howev
so true and large, that can satisfie an hungry ma
or the report of good Drink that can satisfie
thirsty man; but to taste and eat of Bread, th
only satisfieth him that is hungry, and to ta
and drink of Water, Beer, Wine, or any oth
refreshing Liquor, only satisfieth the thirs
man: And so to eat of Christ, and feed upo
him who is the Soul's proper food and nouri
ment, doth, and only can satisfie and conte
the hungry Soul, as Christ said, *John* 6. 57. *H*
that eateth me, shall live by me. And Christ
not only the Soul's Meat, but its Drink also
and therefore *David* said, *As the Heart pant*
after the Water-Brooks, so panteth my Soul af
thee, O God; my Soul thirsteth for God, for the
ving God, Psal. 42. 1, 2. And surely, this
near and inward enjoyment of God and Chri
cann

annot be without an inward and intimate, or mmediate Revelation of him? And if words fall hort to give to men a ſufficient and ſatisfactory nowledge of natural and outward things, how uch more then to give a ſufficient & ſatisfactory knowledge of God and Chriſt, and divine hings, as his Love, his Life, his Peace, and that nward Comfort and Conſolation that is in his rcience? For the Scripture ſaith, 1 *Cor.* 2. 9, 10. *Eye hath not ſeen, nor Ear hath not heard, nor hath it entered into the Heart of man to conceive the things that God hath prepared for them that love him, and wait for him*: Where we ſee all words fall ſhort o diſcover theſe things; *But God hath revealed them to us* (ſaid *Paul*) *by his Spirit.* And thus God did promiſe as a general priviledge to all is People, of all Nations, even to bring them o his holy Mountain, and to deſtroy the face of he Covering ſpread over them, and make unto hem *a Feaſt of fat things, full of Marrow, and of Wines upon the Lees well refined*: And what is this ut the enjoyment of himſelf, ſeen and taſted by hem? And do not all true Believers *eat the ſame ſpiritual Bread*, and *drink the ſame ſpiritual Drink, he Rock that followed* Iſrael *of old*? which Rock was Chriſt? And ſurely this is beyond all Words or Declaration, and according to this the joy of God's people is called *a Joy unſpeakable*, even ſuch as words cannot expreſs; and the *Peace of God* is ſaid *to paſs Underſtanding*, and the *love of Chriſt, that it paſſeth Knowledge*, becauſe no Words, either ſpoken or conceived by men, can

give

give the knowledge of thefe fo great and divine and profound Myteries, but only the fpirit of God, that fearcheth the deep things of God, can discover them. Again, we find by common experience, that all outward teaching of men, presuppofe certain Principles of knowledge of natural things, which they profefs to teach, which Principles are partly known (without mans teaching) by the outward fenfe of them, and partly by inward Notions of Knowledge, innate in the minds of men; and therefore it were altogether in vain, for a Maſter of *Arithmetic* or *Navigation*, to teach a man theſe Arts, who is altogether blind, and fenfeleſs, and ſtupid, and hath not any inward clearneſs of his natural judgment; And even ſo it is, as to ſpiritual and divine things, all outward teaching of them doth pre-ſuppoſe ſome Principles of Knowledge of theſe very things, and ſome inward divine and ſpiritual ſenſe of them, or at leaſt ſome inward ground and capacity, whereby that divine ſence may be excited in them. And therefore when *Paul* preached to the *Athenians*, that profeſſed themſelves ignorant of God, he preached him, *Acts* 17. 26, 27, 28. *near unto them*, yea ſo near, as the ſtock or Root of a Tree is unto the Bud or off-ſpring that groweth upon it; and this he proved from ſome of their own Poets who ſaid of men, *that they are God's off-ſpring*; and he told them plainly the way to ſeek him, and find him, was *by feeling him*; ſo that he joyneth theſe three together, to wit, *ſeeking*, *feeling* and

finding;

finding; for as a man in a dark Room, or having his Eyes shut, being perswaded that the thing he desireth to have, is at hand, or near to him, doth grope, and feel after it, and by feeling, doth within a little time find it; Even thus did *Paul* teach these ignorant *Athenians* how they might find God, and how all men, however so ignorant, have a time or opportunity given them to find him, God having determined the times before-appointed, and bounds of habitation, wherein they may find him: And so from this inward ground, or Principle of Knowledge in these *Athenians*, which they had before *Paul* preached unto them, as a wise Master-builder or Teacher, he proceedeth to preach Christ, and the Resurrection, and eternal Judgment unto them, as a good Master or Teacher of natural Science beginneth with the first Principles of Knowledge, not to teach them, but pre-supposing them, and only calling the minds of the Schollars to remember, or take notice of them, and then from these Principles he proceedeth to teach them the mysteries of the Science.

5. But whereas many who deny all new Revelations of the Spirit, yet grant the necessity of the inward Illumination of the Spirit of God, *To give the saving Knowledge and Understanding of God and divine things*, as these who gave forth the *Westminster* Confession of Faith, being an Assembly made up of *Presbyterian* and *Independant* Teachers, met at *Westminster* about forty Years ago; see *Cap.* 1. *Sect.* 6. Surely, if these men

had been rightly acquainted with the *inward Illumination of the Spirit of God*, they would never have writ or given forth such Non-sence and Contradiction in the face of the World, as to grant the *necessity of inward Illumination*, and at the same time, yea, in the same Section or Paragraph, and within a Line or two, to *deny all inward Revelation*; for indeed *inward Illumination* is *Revelation*, and *inward Revelation* is *Illumination*; the thing is one, though the Names be distinct, as oft the same thing is expressed by variety of Names, and the places of Scripture they bring to prove, the *necessity of the inward illumination of the Spirit*, do prove the *inward Revelation of the Spirit*, both which are one, as *John* 6. 45. and 1 *Cor.* 2. 9, 10, 11, 12. *It is written in the Prophets, They shall all be taught of God; every man therefore that hath heard and learned of the Father, cometh unto me.* And that other place in 1. *Corinth.* 2. 9, 10, 11, 12. *As it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of man, the things which God hath prepared for them that love him: But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, whereby we know the things that are freely given us of God.* There cannot be brought out of these words more suitable

[illegible]

places, to prove the *neceſſity of divine Revelation* then theſe are, the one plainly implying it, the other plainly expreſſing it. For to be taught of God, to hear and learn of the Father, as the Prophets and Apoſtles did, what is it, but to be taught by *divine inward Revelation*? Or if they will ſay, *Nay*, then the Prophets and Apoſtles were not taught of God, by the ſame Argument. And whereas they bring *Paul*'s words, ſaying, *God hath revealed them to us*, to wit, *theſe deep things of God*, to prove the inward Illumination of the Spirit of God to all Saints, as well as to *Paul*; the ſame proveth *divine Revelation*, as it is expreſſly ſo called by *Paul* in this very place; for they muſt needs grant, that the *divine Illumination* which *Paul* had, was *Revelation*, properly ſo called, and what he had he holdeth it forth, as common in kind to all Saints and Believers. And as for the word *Revelation*, as ſignifying an inward operation of the holy Spirit in the Heart and Underſtanding, we find it to be a phraſe more frequently uſed in Scripture, than the word *Illumination*, or *illuminated*, or *enlightned*, or to *enlighten*; yea, I find the word *Illuminated* but once uſed in all the *Engliſh* Tranſlation of the whole Bible, but *Revelation* frequently is uſed in our *Engliſh* Tranſlation, and *reveal*, *revealed*; ſee *Iſa.* 40. 5. and 53. 1. and 56. 1. *Jer.* 33. 6. *Mat.* 11. 27, 25. *Luke* 10. 21, 22. *Rom.* 8. 18. 1 *Cor.* 2. 10. *Gal.* 1. 16. *Gal.* 3. 23. *Phil.* 3. 15. *Epheſ.* 1. 17. Beſide many other places. So that it is very ſtrange, why theſe Faith-makers at *Weſtminſter*

should have such a grudge and prejudice at all *new Revelation*, a Word so frequently used in Scripture, and yet pretend so great kindness to *new inward Illumination*, which is the same; for it passeth their skill, or any mans else, to divide or seperate the one from the other.

6. But the great knack, nicety or mystery of this distinction lieth in this, that *inward Illumination* is only *Revelation*, subjective or effective; and in that sence, some of that sort of men, say, *They own the necessity of inward Revelation, and hold it to be all one with Illumination.* But they deny all inward objective Illumination, or Revelation, that is to say, any inward Revelation of any inward object, inwardly proposed to the Eye or Ear, or other inward spiritual Sence and Faculty of the Soul, the alone object of the Souls whole *knowledge, faith, fruition, enjoyment of God* and *communion with him*, being the Scriptures, or God, Christ and divine things not in themselves seen, or enjoyed, but as they are to be seen and known, or revealed in the words of Scripture: Hence they who use this distinction, say, the *inward Light*, or *Illumination* of the *spirit*, being only *effective*, or *subjective*, but not *objective*, is *medium incognitum assentiend*, or *principium incognitum cognoscend*, that is to say, an unknown Principle, or mean of knowing and assenting, which may be illustrated by this similitude, that there is an inward vigor of Life, and natural Spirits, that are necessary to enable the outward Eye to see outward things and Objects; but that inward

inward vigor of natural Life and Spirits, is not the object of the Eye, nor ſeen by it; or otherwiſe ſome may, or do underſtand by *ſubjective inward Revelation*, or Revelation on the part of the ſubject, the Soul's inward knowledge, or perception, as in the outward ſight of things of this World, there is the viſion of the Eye, or its ſight and perception, and the Object ſeen, and perceived by the Eye: Alſo, in *hearing*, there is the hearing, or perception of the Ear, and the thing heard, be it Voice, or ſound of Man, Beaſt or Bird, or muſical Inſtrument. And thus, according unto theſe mens Doctrine, the alone adequate formal Object of all *faith*, *knowledge*, *fruition*, *enjoyment*, *ſight* and *ſenſe* of the Souls of the moſt excellent Saints, either now living, or that have lived in all Ages paſt ſince the Apoſtles lived, is the Scripture-words. But this is all meerly begged, and taken for granted, without all proof, and altogether contradictory to the experience of all the true Saints of God, who have an inward ſight, knowledge and enjoyment of God, far ſurpaſſing all Words or Writings; And thus, according to theſe mens Doctrine, all the knowledge or ſight that the Saints have of God in this Life, is but as one that ſeeth *England* in a Map, but never ſaw the Land it ſelf; or as an hungry man, heareth and readeth good words of Meat, but neither ſeeth, nor taſteth it; and as a Woman heareth of a Husband ſhe is married unto, or ſeeth his Picture on a Table, or on

Paper, or readeth a Book that describeth his Beauty and Personage, but is never admitted to see him, or hear himself, nor to touch, handle or embrace him; all which are sad tydings to Souls that love God and Christ; but the best is, they are utterly false, and the experience of the Saints abundantly prove them to be false; and such dark ignorant blind Doctrine, proveth sufficiently what dark ignorant blind men these have been, or are, who have so published their own shame and folly to the face of the World, and as blind and ignorant are these Teachers, who have since received and published the same blind Doctrine. But if the inward Light, or Illumination be altogether an unknown Principle to him that hath it, having no Evidence, or Light, or Demonstration of its own, whereby to discover it, how shall any man be sure, or know surely that he hath any inward divine Light or Illumination; for no Scripture can tell him that he hath it, or that he hath the Work of one that is divinely illuminated. One would think the bear naming, or mentioning such Doctrine, is enough to refute it, as to say, God and Christ is, and can only be known by words, or report and hear-say, whereas the Scripture saith, *Ear hath not heard, nor Eye seen what those things are, which God hath prepared for his Children*: And yet all Scripture words the Ear doth hear and the Eye doth see.

But to come to the Conclusion of the mat-

ter, it is to be noticed, or considered, that there is a Doctrinal and sensible knowledge of God, or *discursive* and *intuitive*; as for the *doctrinal* and *discursive* knowledge of God, it is granted, that it cannot be without words, either of Scripture, or some other words given by the same Spirit; and also it is granted, that Scripture words, in God's ordinary way, are necessary to give to men the said *doctrinal knowledge* of God and Christ, and many deep and mysterious things of the *Christian* Faith and Religion; but this doth not prove the ceasing of *new divine Revelation*, but rather indeed establisheth it; for the Prophets and Apostles, who had *divine Revelation*, were profited, taught and edified by their fellow-Prophets and Apostles; and especially the latter Prophets, were much helped by the Words and Writings of the fore-going Prophets, as *Daniel* confessed, he understood by Books, to wit, by *Jeremiah* his prophecy, the number of the Years of the Captivity, *Dan.* 9. 2. And Christ opened the understanding of the Apostles, to understand the Scriptures of the Old Testament, what they did declare of him; and *Paul* freely confesseth, that the Scriptures of the Prophets were writ for his Learning, as well as of other men, and yet he had great plenty of *divine Revelation*, beyond what many of them had; and *David* said, *he had more knowledge than his Teachers*, and yet no doubt profited by them, and especially by the Prophet *Samuel*, and others

that lived with him, and before him. Next, as to the *sensible* and *intuitive knowledge of God*, it can be, and oft is without all Words, either outwardly heard, or inwardly conceived, I mean words consisting of Letters or Syllables, such as are not the things, but signs of things, even as we have a sensible and intuitive knowledge of a Land, by seeing it, and eating the Fruit of it, and drinking the good Wine or Milk of it, tho' we are not hearing or reading of it, nor thinking of any words that ever we read or heard of it. And so, often the Souls of God's people enjoy a sweet sight, taste, and repast of him in a deep inward quiet and stillness of mind, having no words of any sort, that can be expressed in Letters or Syllables, so much as in their present thoughts or remembrance; and this is the most excellent degree of Knowledge, and as far excelleth and transcendeth the other sort, as the sight, taste and feeling of a thing doth the report or hear-say of it. It is also acknowledged, that oft it pleaseth God, to joyn of his Life to Scripture words, as *Promises*, *Prophecies*, or any others, as we hear, read, or meditate on them, and make them as Conduits, Pipes or Cisterns, or as Cups and Flaggons, to convey the divine Influences of his Life, and living Spirit of Life, and love to our Souls, but then they hinder not our *Revelation*, to be a real, and true, and proper *Revelation*, as well *objective*, as *subjective*; for as in drinking of outward Wine in a Glass,

or

r Cup, we not only ſee the Glaſs or Cup, that
revealeth the Wine, but alſo the Wine it ſelf,
nd the Wine is the moſt deſireable, and pleaſant,
nd acceptable object of both our ſight, and taſte,
nd feeling, ſo that we regard the Glaſs or Cup
ittle or nothing for it ſelf, but for its uſe and
ervice to us; and if there be no Wine, or other
refreſhing Liquor in the Cup, we care not to
ſe it, it hath no taſte unto us, nor ſervice, but
s the Wine is in it: And thus it is with the
iving Soul, that thirſts after the living God, and
o drink of his Spirit, that quickens and refreſh-
th the Soul, when it ſeeth or perceiveth any
ivine Virtue or Life (as God is pleaſed, when,
ow, or by whom to joyn of the ſame to it) in
cripture words, either preached, read, or me-
itated, it is very glad, and moſt gladly maketh
ſe of them, and giveth God thanks for his great
ercy; but without Life be joyned unto them,
t is no more wiſdom, nor diſcretion to uſe them,
hen for a man to put an empty Flaggon or Cup
o his Mouth to drink at it.

8. But if they ſay, *There is no ſenſible or intuitive knowledge of God in this Life, at leaſt ſince the Apoſtles dayes*; as indeed it is moſt, yea, altogether moſt agreeable to their Doctrine, who ay, *All new Revelation of the Spirit is ceaſed*; hen I ſay unto them, they are miſerable Comforters, yea, miſerable and ſad Goſpellers to oor *Sion*; they being not glad, but ſad tydings, ey cannot ſay, *Behold, O Sion, thy King cometh*

unto

unto thee; they cannot say, *Taste, and see that God is good*; they cannot say, *The Life was manifested, and we have seen it, and declare it unto you, that ye may have fellowship with us*; they cannot declare the *great kindness* and *love* that Christ the Soul's Husband and Bridegroom hath to his Bride, but rather, their Doctrine preacheth him to be most unkind, and unnatural, never to let his Bride see him once all her Life, here in this world, nor yet once to hear himself, or taste, or touch, or handle him, or be embraced by him. They preach altogether an absent Christ, as some of them say, *Christ is not really and properly in his People, or if present, a Christ altogether either dumb or silent, that being so near to the Soul, as to be in it, never speaketh one word in it, and always hideth his Face, and never giveth to the Soul one glance or shine of his Countenance.* But if they be ashamed of this Doctrine, which yet is the very purport of it, who deny all *inward new Revelation*, and *new Visitations* of the Lord's love unto the Souls of his People, then let them be ashamed to preach, teach, or write, that there is no *new Revelation* of God and Christ, nor no *immediate* or *inward teaching*, no *inward* and *immediate calling*, or *sending* to the Ministry; and let them be ashamed to own themselves to be the Successors of the ancient *Protestants*, who did acknowledge *immediate Teaching*, and *calling unto the Ministry*, and the *Spirit of Prophecy*; and some of them had it, as *George Wishard*, and

others

others, whose Prophecies *Fox* in his Book of Martyrs hath recorded.

9. And wherein these Faith-publishers at *Westminster*, one while *deny all new Revelation*, another while seem only to *deny extraordinary Revelation*, as they term it, *cap.* 18. *section* 3. is another piece of Non-sence, or Contradiction; for if all *new Revelation* be ceased, as they expresly affirm, *cap.* 1. *sect.* 1. and 6. then there is neither ordinary nor extraordinary Revelation remaining, according unto their Doctrine. But the distinction of *ordinary* and *extraordinary Revelation*, may in a true sense, be well admitted by them who believe, that *divine inward Revelation* is not ceased; for among the Prophets, *Numb.* 12. 6, 7, 8. *Moses*'s Revelation far exceeded the Revelation of the other Prophets, as is clear from Scripture, and in that respect was extraordinary: and we now who plead for *new divine Revelation*, we mean not *extraordinary*, beyond what God was pleased to give to his Saints and Children, in an *ordinary* and *usual way*, from the beginning of the world, more or less, nor do we compare our Revelations with either the Prophets or Apostles, by way of equality, either in degree, or in all the various manners and ways which they had then. But we say, in that one way and manner, which was by God's *inward appearance*, and *speaking in their Hearts*, in the divine Seed and Birth, we do plead for *divine Revelation*, as the *ordinary* and *common allowance* and

and *priviledge* of all God's Saints and People, and not only to *Saints*, but to Men and Women, in order to their becoming Saints, they need God and Christ inwardly to speak unto them; for it is the inward Voice and Speaking of Christ, that quickneth the dead Souls of men, according to the words of Christ, *The Dead shall hear the Voice of the Son of God, and they that hear shall live*, John 5. 25.

CHAP. III.

Of the Supream Judge and Rule of Controversies of Religion.

IT hath been already acknowledged in the first Chapter, that the holy Scriptures are a sufficient outward Rule and Standard, whereby to try all Doctrines of men, however so holy or wise they may be, or however much indued with the holy *Spirit*, because the Spirit of the Prophets is subject to the Prophets; and as the holy *Spirit of Truth* is one, so the words of it do all agree, in all the true *Prophets*, *Apostles*, *Evangelists*, *Pastors* and *Teachers*; and as is already said, the Noble *Bereans* were commended in Scripture, for searching the Scriptures to see and examin, whether the Apostles Doctrine was according to the Doctrine of the ancient Prophets that wrote the Old Testament; and until the Apostles Doctrine was generally received, they did appeal to the Scriptures of the Old

Testament

Teſtament, for a proof of their Doctrine, although that was not their only proof; for they had a greater proof than that outward was, even the inward Witneſs and Teſtimony of the holy Ghoſt, that made both them, and their Doctrine manifeſt in the Hearts and Conſciences of their Hearers, whoſe Hearts God was pleaſed to open.

2. And therefore in reſpect of any outward Rule and Standard, the Scripture is ſufficient, and to be preferred in all reſpects to any other latter Writings, or Teſtimonies, or Records whatſoever; firſt, becauſe writ from a greater meaſure and depth of divine Wiſdom; for though the Spirit be one, yet it hath diverſity of Gifts and Operations, and Adminiſtrations, and all men divinely inſpired, had not the ſame clearneſs of divine Knowledge, *Numb.* 12. 6, 7, 8. *Moſes* exceeded the Prophets generally, *David* and *Solomon* exceeded many of them; and *Iſaiah* and *Jeremiah* exceeded others of them; and among the Prophets ſome were as Fathers, ſome as Sons; hence we read in Scripture, that *God is the Father of Lights*, and of theſe Lights, as to us, ſome are higher, and ſome lower, which ſome myſtick Writers, both among *Jews* and *Chriſtians*, have taken notice of, out of the Scripture it ſelf; hence they ſay, *Moſes* drank at the Fountain, *Samuel*, *David*, *Solomon*, and ſome others, drank at the Streams, and others of an inferior degree, at the Pond or Ciſtern:

and

and they further say, *Moses* had his Revelation
from *Binah*, *Abraham* from *Gedulah*, a ste
lower; *Isaac* from *Geburah*, yet lower; *Jac*
from *Tipheret*, yet lower, but pertaking
both, signified by his dwelling in Tents, betwix
the Tents of *Abraham* and *Isaac*; *David* some
times from *Tipheret*, and sometimes from *Neza*
and *Hod*; hence we read some of the Inscrip
tions of his *Psalms* to *Netzah*, and sometim
from *Malcuth*; and they say that the ordinar
Prophets had their Revelations from these tw
divine Measures, *Netzah* and *Hod*, called, *Exo*
38. 8. *The Looking-Glasses of the Lords Ho*
that Assemble at the door of the Tabernacle, (fo
the *Heb.* text) but *Moses* had liberty to go int
the heavenly Tabernacle it self, and so ha
some others. And that God did make himse
more known to *Moses*, than to *Abraham*, *Isa*
and *Jacob*, is clear from these words of h
to *Moses* at the time, *I appeared to* Abraham
Isaac *and* Jacob *by the Name of God Almigh*
but by my Name Jehovah, was I not known to the
Exod. 6. 3. And concerning this distinction
divine Gifts and Illuminations, *Paul* declareth
saying, *To one is given the Word of Wisdom,*
another the Word of Knowledge, to another Fai
all by the same Spirit. Hence we read in th
Proverbs, Wisdom, Understanding and Know
ledge distinguished, *Wisdom builds the Hou*
Understanding establisheth it, and Knowledge fill
the Chambers with all precious and pleasant Riche

Prov. 24. 3, 4. Therefore Wiſdom is a degree above Underſtanding, and Underſtanding a degree above Knowledge, all which divine Meaſures are ſet in order, as the parts of a Tree, with Root, Branches and Tops, or as the Members of a mans Body, by way of Allegory and Analogy, *Cochmah*, *Binah* and *Daath* belonging to the Head, *Gedulah*, *Geburah* to the right and left Hand and Arm, *Tiperet* to the Body, *Neſah*, *Hod* and *Jeſod* to the Thighs and Legs, &c. and *Malcuth* loweſt of all; all which make up, by way only of allegory and analogy the parts and Members of the *Son of Man*, or heavenly *Adam*, as both *Ezekiel* and *John* ſaw him upon his Throne. The Engliſh Names of theſe Hebrew words, all which are found in Scripture, in their true order, are theſe following, *Cochmah*, i. e. Wiſdom, *Binah*, i. e. Underſtanding or Prudence, *Daath*, i. e. Knowledge, (ſee 1 *Chron.* 29. 11.) *Gedolah*, i. e. Magnificence, *Geburah*, i. e. Power, *Tiperet*, i. e. Beauty, *Neſah* and *Hod*, i. e. Victory & Glory, *Jeſod*, i. e. Foundation, and *Malcuth*, i. e. the Kingdom. And ſecondly and moſt eſpecially, we give the Preheminence to the Scriptures beyond all latter Writers, becauſe we are well aſſured that the Scriptures throughout are pure, without all mixture of Error or Miſtake; and this is generally granted by all Chriſtians, that the Scriptures are really ſo, being duly and rightly tranſlated, but we are not aſſured that

any

any mans or mens Writings since, are altogethe
pure and free of all mixture of Error and huma
Weakness, until they be duly examined and foun
to agree to the holy Scriptures, and to the inwar
testimony of the holy Spirit; for altho' whateve
the Spirit of God inwardly revealeth, is infallibl
and pure from all mixture of Error, and whateve
any man *saith* or *writeth*, as he hath receiv'd i
from that, his Testimony is pure, and withou
mixture; but we are not assured that any man o
men are in that state of Perfection, that the
may not by humane frailty, in some measure o
way, more or less, decline or depart from th
pure and *infallible Teachings of the Spirit of God*
for as it is possible they may purely and chastel
keep unto them, so for want of due watchfulnes
and holy care, they may more or less depart fro
them, and so there may be a mixture of Truth
and Error, both in their Understandings an
Words; and therefore they are not to be take
on trust, but both their Doctrine in all things i
to be tryed by the Scripture, and their Spirit b
the Spirit of Truth, as every one is able, accor
ding to what he hath received. All which doth
not hinder but that the *Spirit of God* in our da
both teacheth and leadeth infallibly, althoug
the Disciples and professed Followers of it a
times, by weakness, may be liable to Mistakes.

3. And as concerning that phrase or expressio
that some use, *That the Spirit of God speaking i*
the Scriptures, is the supream Judge of all Contro
ver

verſies of Religion, although it is no Scripture phraſe, nor proper, but figurative, as when a man is ſaid to ſpeak in his Books or Writings; yet in a figurative ſenſe it might be allowed, if they did not confine all the ſpeaking of the ſpirit of God to his only and alone ſpeaking in the Scriptures, ſo as that the Spirit ſpeaketh not at all, as they would have it, in the Souls and hearts of men, as he uſed to do in the Prophets and Apoſtles. And becauſe they have a wrong ſenſe of it, and that it is not proper, but figurative, it is better not to uſe it. And in the room of it, I ſay, the Spirit of God ſpeaking in ſome meaſure in the Heart of every true Believer and Spiritual man, opening & expounding the Scripture unto him, in the due and diligent uſe of reading, hearing, and meditation of Scripture words, or any other means of God's appointing for our Inſtitution, and eſpecially in the frequent uſe of fervent and earneſt Prayer; praying earneſtly with *David*, who was richly indued with *divine Revelation*, *Open my Eyes, that I may ſee the wonderful things of thy Law*; And moſt eſpecially in our being found in the way of Righteouſneſs, and faithful Obedience, to what is already revealed unto us; for as we are found here, we have good warrant to expect that where any doubt, or Controverſie in Doctrine, or in the meaning of a place of Scripture doth ariſe, that God's holy Spirit, whom Chriſt hath promiſed to his Diſciples, to *teach them all things, and to lead them into all*

Truth, will indeed judge and decide the matter in queſtion, in their Hearts, by his ſecret Love and Teaching or Revelation. And let it be noted, that I ſay, it is not the Spirit abſtractly conſidered from the Scriptures, or our due uſe of them, or the duty that God requireth of us, but it is the holy Spirit opening, or expounding the Scriptures unto us, in *reading*, *hearing*, *meditation*, *prayer*, *waiting*, and *obedience* to what we already know, that is the Judge of all Controverſie in matter of Doctrine.

4. Next, as to the *Rule*, as the Scripture is the beſt and only external or outward Rule and Standard, it is worthily preferred to all other outward Records and Teſtimonies; yet becauſe we both believe the Scriptures not ſimply for their own Teſtimony, but for the inward Witneſs and Teſtimony of the Spirit, and alſo becauſe we can only underſtand the Scriptures by the ſaid inward Witneſs and Teſtimony of the holy Spirit; therefore the inward Witneſs of the Spirit, or the ſpirit inwardly witneſſing both to the truth, and true ſence of Scripture, is the greateſt and primary Rule, as *John* plainly teſtified, ſaying, *If we receive the Teſtimony of men, the Teſtimony of Witneſs of God is greater; and he that believeth on the Witneſs in himſelf, and hath ſet to his Seal that God is true.* And therefore *Paul* recommended his Doctrine to the *Witneſs of the Spirit* in the Hearts and Conſciences of the Hearers, and told the *Theſſalonians*, 1 *Theſſ.* 1. 5.

that his Goſpel came unto them *not in Word only, but in Power, and in the holy Ghoſt, and in much aſſurance:* And he told the *Corinthians*, that *their Faith was to ſtand in the Power of God*; and therefore *not in the bare Words* that he preached, for he did not preach himſelf, nor his Words, but Chriſt to be the Foundation of their Faith.

CHAP. IV.

Concerning miniſterial Gifts and Qualifications, and the Call to the Miniſtry; the nature and manner of true Preaching, and Praying, and Singing, and the true Goſpel-Maintenance to the Miniſtry.

1. BEcauſe of the near and cloſe connexion and dependance, that the things mentioned in the Title of this Chapter, have with the truth of what is delivered in the preceeding Chapters, therefore I do ſee it meet to treat of them in this place. The common Doctrine and Opinion of theſe, who deny all new Revelation of the holy Spirit, is, that natural and acquired Parts of Letter-learning, without *divine inward Revelation* or *Inſpiration*, is ſufficient to qualifie a man to be a Miniſter of the Goſpel, and is neceſſary to his *eſſe*, or *being* of a Miniſter, and Grace or true Piety and Holineſs, is only accidental, and doth but only contribute to his *bene eſſe*, or making him the better. By Letter-learning, they do not only mean human Arts and Sciences, and the knowledge of *Greek*, *Hebrew* and *Latin*, but

eſpecially a Letter-knowledge of the Scripture, without any ſaving Grace, or illumination of the Spirit, as being eſſential to a Miniſter: And indeed they ſay agreeable enough to their own Doctrine; for if all new Revelation of the Spirit is ceaſed, what is left behind to qualifie a man to be a Miniſter, but only natural and acquired parts of Letter-learning? Nor can they with any Reaſon, affirm, according to their Doctrine, that true Piety and Holineſs is eſſential to a Miniſter, otherwiſe no man is a Miniſter without it, and then it doth follow, that no man can infallibly be known whether he be a real Miniſter, yea or nay; for if divine inward Revelation be ceaſed, then all infallible diſcerning of mens Spirits, and ſpiritual eſtates is ceaſed, and no man can know another infallibly, whether he be a Saint or Hypocrite; for they grant that a Hypocrite may have all the outwards of a true *Chriſtian*, as the *Phariſees* that made clean the outſide, but their inward was full of Rottenneſs and Unclearneſs. And if a man cannot be known to be a true Miniſter, according to their Doctrine, the people are in a woful caſe, as concerning that they call their *Sacraments*, and eſpecially that called the *Supper*, which they ſay cannot be adminiſtred but by a true and real Miniſter; and if any that is not a true Miniſter, ſhould preſume to do any ſuch thing, as to conſecrate, or Conſecrate, and ſet apart the Bread and Wine from common uſe, it would be no *Sacrament*

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at all, as ſome, or moſt of them affirm.

2. Now that divine Revelation and Inſpiration, is neceſſary to the Being or Eſſential Conſtitution of a Miniſter of Christ, is evident from the Doctrine already delivered; becauſe it is neceſſary to the *being* or *eſſential* conſtitution of every true *Chriſtian*. No man is, or can be a true *Chriſtian* without inward divine Revelation or Inſpiration, and therefore without the ſame, no man can be a true *Chriſtian*, or Goſpel-Miniſter, for that which is abſolutely neceſſary to conſtitute a true *Chriſtian*, or Believer, is abſolutely neceſſary to conſtitute a true *Chriſtian* Miniſter, otherwiſe it might be ſaid, a man may be a true Chriſtian Miniſter, and yet no true Chriſtian. But every true Miniſter of Chriſt, as he ought to be a true Chriſtian, ſo he ought to be more then an ordinary Chriſtian, ſo as to exceed or excel them, both in ſpiritual Knowledge, and other ſpiritual Gifts, even as in natural teaching, the Maſter or Teacher ſhould exceed the Scholar; for if divine inward Revelation, and Inſpiration, together with other ſpiritual Gifts, are the common priviledge of all true *Chriſtians*, in ſome degree, more or leſs, according to their ſeveral growth and capacity, much more are they to be found in the true Miniſters of Chriſt, who are both to feed the Babes with Milk, and the ſtrong men with Meat, and to be, *Rom.* 2. 19, 20. the guide of the blind, a Light of them which are in Darkneſs, and Inſtructors of the Foolish, and

especially a Letter-knowledge of the Scripture, without any saving Grace, or illumination of the Spirit, as being essential to a Minister: And indeed they say agreeable enough to their own Doctrine; for if all new Revelation of the Spirit is ceased, what is left behind to qualifie a man to be a Minister, but only natural and acquired parts of Letter-learning? Nor can they with any Reason, affirm, according to their Doctrine, that true Piety and Holiness is essential to a Minister, otherwise no man is a Minister without it, and then it doth follow, that no man can infallibly be known whether he be a real Minister, yea or nay; for if divine inward Revelation be ceased, then all infallible discerning of mens Spirits, and spiritual estates is ceased, and no man can know another infallibly, whether he be a Saint or Hypocrite; for they grant that a Hypocrite may have all the outwards of a true *Christian*, as the *Pharisees* that made clean the outside, but their inward was full of Rottenness and Uncleanness. And if a man cannot be known to be a true Minister, according to their Doctrine, the people are in a woful case, as concerning that they call their *Sacraments*, and especially that called the *Supper*, which they say cannot be administred but by a true and real Minister; and if any that is not a true Minister, should presume to do any such thing, as to use or Consecrate, and set apart the Bread and Wine from common use, it would be no *Sacrament*

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Teachers of Babes, and also who can speak Wisdom among them that are perfect; according to which Christ said to his Apostles, *Ye are the Light of the World, and the Salt of the Earth.*

3. But more particularly, it is apparent from the Scripture, that there is a peculiar ministerial Gift or Gifts, that God giveth to all his true Ministers, to fit or qualifie them for that great Work, whereby to make them able Ministers of the New Testament, not of the Letter, but of the Spirit; the which Gifts are the purchase of Christ, and the Fruits and Effects of his Death, Resurrection and Ascension, as is clear from *Ephes.* 4. 8. 11, 12. *When he ascended on high, he led Captivity captive, and gave Gifts unto men, and he gave some Apostles, and some Prophets, and some Evangelists, Pastors & Teachers.* When although it may be granted, that some of these are extraordinary, as namely, Apostles, and some ordinary, yet all are given to the Church by Christ, as the fruit and effect of his purchase; and that therefore all ordinary Ministers, who are indeed true Ministers of Christ, are indued with some measure of Spiritual Gifts, in more or less, according to the good pleasure of God. And as concerning the Spiritual *peculiar gifts* of the *Holy Spirit* (besides these that were common to all, such as *Faith, Love, Hope, Knowledge, Meekness, Temperance, Patience, Brotherly-kindness, Charity*) the Scripture doth expressly mention them in divers places, 1 Cor. 12. 8. *To one is given by the Spirit, the*

the Word, i. e. Speech or utterance of Wiſdom, *to another the Word of Knowledge* (that is ſome degree inferior) *to another Faith*, that is ſome peculiar degree of Faith, for ſome peculiar Service, beſide the Faith common to all Believers; and all theſe are ordinary, and have ſtill remained in the true Church, but together with theſe in the Apoſtles daye, there were extraordinary Gifts, which God may give, or with-hold, as he pleaſeth, as not being eſſential to a true Miniſter of Chriſt; ſuch were Gifts of Miracles, Gifts of Healing, Gifts of Tongues, and the like. And as concerning *Prophecying*, it was either extraordinary, or ordinary, extraordinary was a fore-telling of particular things to come, as was that of *Agabus*, his fore-telling that *Paul* ſhould be bound at *Jeruſalem*; ordinary, was the ordinary and uſual manner of Preaching by the Inſpiration and motion of the holy Ghoſt, in *Doctrine*, *Exhortation*, *Correction*, &c. Moreover concerning this diverſity of ſpiritual Gifts, *Paul* ſaith, *Rom.* 12. 6. *Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us prophecy according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtry, or he that teacheth, on teaching, or he that exhorteth, on exhortation.* And likewiſe *Peter*, concerning theſe ſpiritual Gifts, ſaith, 1 *Pet.* 4. 10 11. *As every man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any man ſpeak, let him*

ſpeak as the Oracles of God: If any man miniſter, let him do it as of the Ability (or virtue) *which God giveth, that God in all things may be glorified through Jeſus Chriſt.* And as touching *ſpiritual Gifts*, that were not common to all *Chriſtians*, but peculiar to ſome, I *did* exhorted the believing *Corinthians*, ſaying, 1 *Cor.* 14. 1. *Deſire ſpiritual Gifts, but rather that ye may Prophecy.* And he declareth what that Prophecying was, *verſ.* 3. *He that propheſyeth ſpeaketh unto men, to Edification, and Exhortation, and Comfort.* And *verſ.* 5. *Greater is he that propheſieth, than he that ſpeaketh with Tongues, except he interpret, that the Church may receive edifying.* And concerning the great power and virtue of Prophecying, he ſaid further, verſ. 24. 25. *If all Propheſie, and there come in one that believeth not, or unlearned, he is convinced of all, he is judged of all: And thus are the ſecrets of his Heart made manifeſt, and ſo falling upon the Perſon* (to wit, that did Prophetie) for ſo the Words may be better tranſlated) *he will worſhip God, and report that God is in you of a truth.*

4. Now in the true Church, and among the true Believers, there was a *ſpiritual diſcerning* or *judgment* that they had, whereby they did know who had theſe *ſpiritual Gifts*, and who had them not, who ſpoke, and preached by the Spirit, and who did Pray and Sing by the Spirit, and who did not, and who not only had the Words, but

but the Power, and who had only the Words, and had not the Power; and these were false Apostles, and false Teachers, and Hypocrites, that had good Words, which they did take or receive from other men, but had not that good Power and Spirit that was in the true Ministers of Christ, and because they had not that good Power, their Ministry and Words were dead, dry and barren; and such the Scripture compareth to Clouds without Rain, and Wells or Cisterns without Water; and of such *Paul* said, *I would know not the Speech of them which are puffed up, but the Power*, 1 Cor. 4. 19. The which *spiritual discerning* or *judgment*, as it was in some measure given in common to all true Believers, as the Use of Taste is given in common to Beasts & that kind, whereby to *relish* things sweet or bitter, as Meats and Drinks, that have the true Nourishing Virtue in them, so it was given in some greater measure to some than to others, according to their growth, experience, and exercise or use of their spiritual senses, even as both among Men and Beasts, some do far excell others in the sagacity of the Taste of outward things, and so in the Smell of things, as Flowers, Spices, &c. And according to this *spiritual discerning* and *judgment*, *Paul* said to the *Corinthians*, 1 Cor. 14. 29. &c. *Let the Prophets speak two or three, and let the other judge: If any thing be revealed to another that sitteth by, let the first hold his peace; for ye may all Prophesy one by one, that all may learn, and all may be comforted; and the Spirits of the Pro-*

phets,

phets are subject to the Prophets: for God is not the author of Confusion, but of Peace, as in all the Churches of the Saints. So, we see here was good Order, where in one Meeting two or three might speak one after another, or more, if they had any motion of the Spirit so to do, and in that case, the first speaker was to give place to him: but nothing of this is to be found among these Churches who deny all inward new Revelation of the Spirit, but one man must take up all the time, and preach over the people one Year after another, and the people ever learning, and yet never able to come to the knowledge of the Truth, as was the manner of false Teachers in days past, who had the Form of Godliness, but denyed the Power thereof, who were to be turned from, 2 Tim. 3. 5, 6, 7. And concerning the trying and knowing of Spirits, as well as Doctrines, the Apostle John writ in his General Epistle, 1 John 2, 1. Believe not every Spirit, but try the Spirits, whether they are of God. Now this ability to try Spirits, is greater then barely to try whether a man's Doctrine be true or false; for it is possible a man may Preach for an hour, or more, words of Doctrine that may be true, and yet his Spirit not be of God. And that which gave them this Ability, to try all Spirits, as well as Doctrines, was the Unction, or anointing from the holy One which they had received, 1 John 2. 20. But ye have an Unction from the holy One, and ye know all things. And veri-

ver. 26, 27. *These things have I written unto you, concerning them that seduce you*, (i. e. seek to seduce you.) *But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things*, &c.

5. But because it is taken for granted, and laid down for a Fundamental among *Presbyterians* and *Independant* Teachers, as well as many others, *That all inward divine Revelation and Inspiration, such as Believers had in the times of the Apostles, is ceased*, therefore they lay no claim to any of these spiritual Gifts, and plainly confess they have them not, and also that *they have no Infallible discerning or knowledge* what men are truly *gracious*, and *holy*, and *living Members of Christ's Body*, & what not. And therefore when these and other places of Scripture are brought, that declare how true Ministers of Christ had spiritual Gifts of Ministration, some in a lesser degree, and some in a greater, they alledge, *all these Gifts are now ceased*; and the reason they give, is, *because all inward divine Revelation and Inspiration, such as the Saints formerly had, is altogether ceased*. Whereas if they did grant, that *inward divine Revelation* did continue, they would also readily grant, that these *spiritual Gifts* to *Ministry* did continue, and a *spiritual discerning* and *ability*, whereto to know *Infallibly* who were indeed indued with the *Spirit of God*, and who did preach and pray by the *Spirit*, or *ing by the Spirit*, and who not.

And

And the like concerning the *Miniſterial Call*, if they did grant, that *divine inward Revelation* and *Inſpiration* did continue in the Church, as the common Privilege of all true and ſound Believers, as being given to all and every one of them, *to lead them into all Truth*, they would readily enough grant, that *Miniſters had an inward Call to preach*, and exerciſe other Miniſterial Services and Performances, as theſe Miniſters did of old. So that indeed this their Doctrine, *That inward divine Revelation is ceaſed in the Church, and in Believers*, is the foundation of many other falſe and pernitious Doctrines, yea, almoſt of all the falſe and erroneous Doctrines they have among them. And ſince it is ſo, that they have no Belief of having the Spirit of God inwardly inſpiring them, and revealing in them the things of God, and inwardly teaching them the Myſteries of the Kingdom, What is their Miniſtry, or Church, or Ordinances? All made things of mans making, and inventing, and ſetting up; a *Man-made Church*, *Man-made Miniſtry*, *Man-made Ordinances*, and a *Man-made Worſhip*. And though they ſay, they hope they have the Spirit, and ſeem at times to lay great ſtreſs and weight upon it, and the need of it, *not only to believe, but to do all good and acceptable Works and Performances*; yet their blind Doctrine and Unbelief, *that all inward divine Revelation is ceaſed*, doth ſo blind and darken them, generally, and make them ſo ſpiritually ſtupid, ſenſeleſs and benumm'd, that

that they plainly confess, *They have no infallible assurance, or infallible knowledge that they have the Spirit of God*, or any of these *gracious Motions and Operations of the holy Spirit*. For according to their blind Doctrine and Faith, all the motions & operations of the Spirit are only *effective*, but none of them *objective*, and any Illumination that they have is only *effective*, and not *objective*, that is to say, is no immediate object of their knowledge, or feeling, or spiritual perception, the Spirit only works in them, so to speak, as fire or heat works in Stone, or Iron, or Wood, but the Stone, Iron or Wood hath not any inward sense or perception of it; for if they did grant, *true spiritual sense* and *spiritual feeling or perception*, they would grant *infallible knowledge* of these things, even as our outward senses, when sound and duly qualified, and within due circumstances, give us an *infallible knowledge* of outward things; for is not every sensible Child infallibly sure that it both seeth its Mother, and feeleth her, when the Mother is handling the Child, and feeding it? And doth not the Suckling on the breast surely know the Milk that it sucketh, and can well distinguish the breast that hath Milk in it, from that which is dry and empty? But as the Epistle to the *Hebrews* saith, *Things made*, (to wit, the things of mans making, without the Spirit and Power of God inwardly revealed) *are all to be removed*, Heb. 12. 26, 27. *Yet once more I shake not the Earth only, but also Heaven*. And this

this word *yet once more*, ſignifieth, the removi
of thoſe things, that may be ſhaken, as of thin
that are made, that thoſe things which cann
be ſhaken may remain. Let them conſider th
who ſeem to themſelves to have a *Church-Conſti
tution, Miniſtry, Diſcipline, Worſhip*, far abo
others, as Heaven is above Earth, as the *Pr
byterian Church* thinks ſhe is above the *Epiſcop*
the *Independant Church* thinks ſhe is above t
Presbyterian, the *Baptiſts* think themſelves abo
both, and yet all theſe, as well as others, a
open and declared Enemies to the holy Spirit, b
inward Revelation and *Inſpiration*, by which alo
the true Church is a living Church, and the M
niſtry a living Miniſtry, and every true Memb
a living Member, and all truly Religious, Duti
and Services are living. But made things
mans making, are all dead things, and therefo
muſt all be ſhaken and removed, not the ma
Earth only, but the made Heavens alſo, of ma
making, *made Faiths, made Worſhips, made Mi
niſters, made Covenants*, all things of mens makin
without the Spirit and Power of God inward
revealed, muſt all be removed, *and every pla
that is not of the heavenly Father's planting, muſt b
plucked up*. But if any of them ſay, *Our Covena
our Miniſtry, our Faith, our Worſhip, our Cove
is not ſo, for we have the ſpirit of God aſſiſting u
and working together with us*. This anſwer is b
a meer preſumption or conjecture, ſeeing th
deny all inward *Revelation* and *Inſpiration* of t

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Spirit, which gave the Believers and Saints in former ages, an *infallible knowledge* and *assurance* that they had the *Spirit of God*; for the Spirit that they lay claim unto, as they say, *doth only work in men effectually*, but not by way of *object*, it is altogether an unknown meanes or principle of operation, it hath no proper light, or evidence, or demonstration of its own, such as the Spirit that was in the Apostles is *no infallible Spirit*, that they have, but *fallible*, and therefore their *Faith* is *fallible*, their *Knowledge fallible*, their *Hope fallible*, and every thing in them *fallible*, *dubious*, *conjectural* and *uncertain*, and they only think that they have the Spirit of God, and a spiritual knowledge of things; and when asked, they dare not say, their thought hath any infallible assurance in it, as all true assurance is *Infallible*; yea, some of them are so dark, ignorant and blind, that to me in my hearing, have affirmed, *That the Apostle* Paul *was not infallibly sure that he had the Spirit of God*, bringing *Paul's* words, 1 *Cor.* 7. 40. *I think also, that I have the Spirit of God*. But according to his *blind* argument, the holy Ghost is not *infallibly sure*, for the same Greek word is applied to the holy Ghost, *Acts* 15. 28. *It seemed good to the holy Ghost*; but this is blasphemous to think or affirm, and I see not how they can clear their Doctrine of blasphemy, to say, *That they have the Spirit of God*, and yet to affirm, *That they have no Infallible Spirit*: The plain English of which is, that the Spirit of God and God himself is fallible.

6. But

6. But the great cause and reason, why all true Ministers & Preachers of the Gospel should not only be truly godly and holy men, but also should be indued with some more than ordinary power of the holy Spirit, and communications thereof, not common to all *Christians*, at least in degree, though one spirit in all, is, That the Ministry of every true Minister of Christ, is a Ministration of Grace, of Spirit, of Life and Power, which do emanate and flow forth from or through the Minister or Preacher, as living Waters that emanate or flow from a living *spring* or fountain, which reach and flow into the hearts & inward parts of the Hearers, such as are sensible, and whose hearts God is pleased to open to receive them, and sometimes to the opening and making alive the dead souls and hearts of many hearers, whereby not only many that are spiritually dead, are made alive, but the living are made more living, and livingly refreshed and strengthened; and though this can hardly, or not at all be received by many, yet thousands can witness it from living experience, That they have felt streams of divine Life, Power and Vertue to spring and flow forth, from the Spirit of Christ, in faithful Preachers, into their souls and inward parts, to their exceeding refreshing, and strengthning in the inward man; and the Scriptures abundantly confirm it, that so it was in the primitive Times, the Ministers of Christ, were the Ministers of the Spirit and Power of God.

God, and the outward and audible Words that reached the outward Ears, were only as a Conduit of Conveyance, to convey and transmit that heavenly Virtue that flowed through them; and therefore the Miniſters of God are called in Scripture *flames of Fire*, and their Words and Preaching have a divine and ſpiritual Fire, and Heat in them, that exceedingly warm and melt the cold and congealed Hearts of many Hearers, and that Fire is a living Fire, or Power of Life to quicken them. And this was it that made the two Diſciples, going to *Emaus*, ſay, *How did our Hearts burn within us, while he ſpoke to us by the way, and opened the Scriptures unto us?* And when Chriſt preached to the People, it is ſaid, *he ſpoke with Authority*, that is, Power, and not as the *Scribes*; and ſo did the Apoſtles, as *Paul* declared, *That his Preaching was in Demonſtration of the Spirit, and of Power.* And Chriſt and the holy Spirit ſpoke in him to the People, when he preached; and ſo did it in all the other Apoſtles and Miniſters of Chriſt, and the Hearers, who had and knew Chriſt in their own hearts, had a Proof ſufficient that Chriſt ſpoke in *Paul*, by what they felt of that ſpiritual Virtue and Power that did flow forth through him in his Miniſtry. And according to this, *Peter* exhorted, *That he who miniſters, ſhould miniſter of the Power that God giveth, as good Stewards of the manifold Grace of God*; So they miniſtred not only Words, but Grace, and Power, and Life to

the hearers. And thus there is a communication of the Grace, and Graces of God, not only betwixt Ministers and Hearers, but among all the Faithful, who are as one living Body, but many Members, and every Member a living Member, and ministring Life one to another, as it is in the natural Body; and this is that *Communion of the Saints* that the Scripture testifieth, that they had together in the Spirit, which did knit their Hearts together in Love, unto all Riches of the full assurance of Understanding, *Col.* 2. 2. And with such living instruments, that are spiritually made alive unto God, doth God work, to make their Ministry effectual and fruitful, to convert and beget Souls unto God, and when begotten, to nourish and feed them with the intire Milk of the Word, which Milk is not the outward Words, but the Life that is in the Words: for as in the outward, God doth not work with a dead man, to beget outward and natural Children, but with the living; so it is with men spiritually living, with whom God worketh, to beget Sons and Daughters spiritually unto God, where God only properly and principally is the Father, and Men but Instruments with, and by whom he worketh; and in order to this spiritual begetting of Sons and Daughters unto God, by the Ministry of faithful Preachers, God giveth unto them a spiritual and divine Seed, which they convey in their words into the hearts and Souls of their Hearers, according

ing to 1 *Cor* 9. 10. *He that miniſtreth Seed to the Sower.* And *Iſa.* 55. 10. *That it may give Seed to the Sower.* So that there is a divine and ſpiritual Seed in the Words and Preaching of a true Miniſter of Chriſt; for the words are living Words, and are not his, but the Words of Chriſt, and of the holy Spirit that ſpeaketh in him. But he that ſpeaketh Words, as ſuppoſe Scripture-words, and not by the Spirit of Chriſt ſpeaking in him, there is no divine Seed in the Words, there is the form or body of the Words, but there is no Soul or Life in them, as he ſpeaks them. And theſe men are like that Harlot which took hold of *Joſeph's garment*, but himſelf ſhe could not enjoy: ſo many get the outward form of the *words of Truth*, but the Spirit of Truth they have not, and who have it not, cannot miniſter it: And therefore *Paul* imputeth all the good Fruit and Succeſs of his Miniſtry not to himſelf, but to the Grace of God that was with him, and in him, 1 *Cor.* 15. 10. How then can a graceleſs man have any fruit or ſucceſs in his Miniſtry, ſeeing all fruit and ſucceſs belongeth not to the man, however ſo well furniſhed with natural or acquired parts, but to the Grace of God? It is *Grace, Grace*, that maketh a man's Preaching effectual to the hearers, and that Grace is in the Miniſter, and worketh both in him, and with him in the Hearts of the hearers, where God is pleaſed to concur, and give the bleſſing and increaſe; and thus the Grace of God is like a good

Seed and Plant, that not only bringeth forth Fruit in that little ſpot of Earth, where it was firſt planted, but ſpreadeth abroad, and filleth many other parts and places with it, and hath new Roots and Seeds continually encreaſing and multiplying.

7. And as concerning the *Call to the Miniſtry*, It is worthy of great obſervation, how they are pinched and narrowed to give any colourable account of their *Call*, who deny all inward and immediate *calling to the Miniſtry*, and eſpecially ſuch of them, who ſay, *The Church of Rome is no true Church, but a Harlot, and the Pope is Antichriſt*; as the *Weſtminſter* Confeſſion of Faith doth expreſly call him, *cap.* 25. *ſect.* 6. and yet the *Preſbyterian* Miniſters generally derive their Call from him; and I have heard divers of them expreſly affirm it, being queſtioned about their Call, whether *immediate* or *mediate*, they have anſwered *mediate*, from the Apoſtles, and then being urged to ſhow the Line of Succeſſion, through which that *mediate Call* is conveyed unto them, they have plainly ſaid, *The Pope of Rome*, as one lately, a Preacher in *New-England* ſaid, before ſome Hundreds of People, *That their Call to preach, was by the Pope of Rome*; and ſo according to their own Doctrine, by Antichriſt. Surely theſe men do not believe that Chriſt is in them, either to call, or furniſh them in their Miniſtry, who muſt go ſo far as *Rome* to bring it, and from him too whom they

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call Antichriſt. But they think *Rome*, and the Pope however much diſtant from them, is much nearer then Chriſt and Heaven, from whom the true Miniſters have their Call.

8. And as all true Preaching ought to be by the Inſpiration and moving of the Spirit of God, ſo all true *Praying* and *Singing*, both in private & in publick: for ſtill that is it which the Scripture enjoyneth, *Epheſ.* 6. 18. to *Pray always with the Spirit*, or *in the Spirit*; and no man can ſay that Jeſus is the Lord, either in Preaching or Praying, but by the holy Ghoſt. And I charge them to produce one Inſtance, where Praying without the Spirit is commanded any where in Scripture, or was ever practiſed by any of the Saints, without the Inſpiration of the Spirit. Do they not grant, that all the Prayers recorded in Scripture, did proceed from divine Inſpiration and Revelation? And if their Prayers do not, they are quite of a baſtard kind; for the true Worſhippers worſhip the Father in Spirit and in Truth, and the Father ſeeketh ſuch to worſhip him, and none elſe. And whereas ſome ſay, *Then men who neglect Prayer, are excuſable, becauſe they have not the Spirit to move them to Prayer.* I anſwer; Not, they are not in the leaſt excuſable, for as he that oweth a ſum of Money to his Prince, though he hath not wherewith to pay his Debt, is ſtill Debtor, and yet muſt not pay with falſe Coyn, but true; ſo he, who hath not the Spirit's aſſiſtance and help to Pray, is ſtill

obliged to Pray, but not without the Spirit, and and that he hath not the Spirit's help at all seasonable and requisit times for Prayer, it is his own default, who hath resisted the Spirit, and provoked him to with-draw his necessary assistance from him; for the Spirit of the Lord is ready to give his seasonable help to all men, to help them both in Prayer, and Thanksgiving, and all other commanded Duties and performances. And as for *Singing on a Book*, and with *artificial Musick*, and *notes* or *tones*, it is no part of Gospel-worship, being no where either commanded, or practised in the New-Testament. And it is strange, that these men should be against Praying on a Book, and yet Sing on a Book, for if the one be not spiritual, the other is not.

9. There are others, such as these called *Independents* and *Baptists*, who deny all immediate Call to the Ministry, and yet betake themselves to as poor and shiftless evasion about their Call, as the former. They say, *They have the Call of the Church*. But still the question is, whence had the Church her power, either *immediately* or *mediately*? & then the former difficulty returneth: for they cannot say, their Church hath been visible from the Apostles days; and besides, the Church is posterior to the Ministry, for by true Preachers and Ministers, people come to be converted, and so to be made fit Members of a Church, and therefore the Ministers, by whom

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their Church was first raised, or gathered, cannot have their Call from the same, for that were to put the Effect before the Cause; or to say, the Church called the Ministers, and the Ministers called the Church, is to run into an Arele; as to say, the Egg bringeth forth the Hen, and the Hen bringeth forth the Egg, to wit, first of all, which is impossible.

10. And as concerning *true Gospel-Maintenance to the Ministry*; any Maintenance that may be necessary, to any that are poor, and have not of their own, according to the Scripture, it ought to be free and voluntary, without force of human Law & compulsion; for the Scripture saith, *He that preacheth the Gospel, should live by the Gospel.* It doth not say, by human Laws, and straining of mens Goods and Cattel, as the Preachers both of Old and *New-England* have done; and they ought to relie upon the gracious Care and Providence of God, that never suffered his Ministers to want: for when Christ sent forth his Disciples without Bag or Scrip, at their return they said, *they wanted nothing.* Secondly, there should be no bargaining in the case betwixt the Minister and the People, for that is altogether mercinary, and proveth them to be Hirelings, and the Servants of men, who have so hired them. *Thirdly*, they should receive only to supply their present Necessities, and labour with their Hands, as honest *Paul* did, that he might make the Gospel of Christ without charge,

who would not abuſe his Power in the Goſpel, 1 *Cor.* 9. 18. and 2 *Cor.* 11. 9. *I was chargeable to no man.* And 1 *Theſ* 2. 9. *Becauſe we would not be chargeable*, and 2 *Theſ.* 3. 8. For why may not Miniſters, when they do not Preach, or otherwiſe labour in the Miniſterial Work, work with their Hands to ſupply their Neceſſities, to live honeſtly and worthily, as many Preachers at this day (as well as formerly) do, both Work and Preach by turns, and as they have freely received, ſo they give freely; and theſe no man can charge them, that they have made their *Goſpel chargeable*, as the Preachers both of Old and *New-England* have done, who have put the People to great charge of many Thouſand Pounds yearly, and yet the People is not profited under them; and they have by force taken, or cauſed to be taken, from many who did not hear them, nor own them to be Miniſters of Chriſt, for which they have no preſident either in the Old or New Teſtament.

11. And whereas they who plead, *That true Piety is not eſſential to a Goſpel-Miniſter*: firſt, bring *Judas* for a preſident, to which it is eaſily anſwered; *firſt*, that it is ſaid, *Judas fell from his Miniſtry by Tranſgreſſion*, and therefore ſome time he ſtood; and it is more than ever they can prove, that *Judas* never had any meaſure of true Piety or Sanctification, when Chriſt did firſt ſend him forth; for although he might have covetous and evil Inclinations, that doth not argue

argue that he had nothing of true Sanctification, according to their own Doctrine, who affirm, *That a man may have true Sanctification, and yet have not only strong evil Inclinations, but very evil Practices.* but 2*dly*, when *Judas* was called, the pure Gospel dispensation had not taken place, and did not until Christ rose from the Dead, and gave the holy Ghost. Next they say, *Christ told the People, that the Pharisees sate in Moses Chair, and he did not forbid them, but rather encouraged them to hear them, saying, Do what they say, but do not as they do.* To this it is answered, The *Pharisees* and *Scribes* teaching belonged to the Law; and so they pass from the true state of the Question, which is, whether Ministers of the Gospel need not true Holiness to make them true Ministers? 3*dly*, They object *Paul*'s words concerning some that preached Christ not sincerely, and yet he said, Christ was preached, and therein he rejoyced. To which I answer, that doth not justifie their Preaching, but it holdeth forth the great Power and Wisdom of God, that causeth all things to work together for his own Glory, and the good of his, as when by Persecutions, and Reproaches, and Slanders, and false Accusations, and contending against the Truth, the Truth doth the more spread and flourish, as hath oft been known, and therein God's Servants have rejoyced; yet this doth not justifie these Persecutors, Lyers, and false Accusers.

CHAP. V.

CHAP V.

Concerning God, his Decrees, and Election and Reprobation, and the general ſtate of Mankind by means of Adam's *fall, and the Way of Reſtoration by Chriſt.*

1. IT hath been a common thing among both *Preſbyterian* and *Independent* Teachers, in Old and *New-England*, to accuſe the honeſt People, called in deriſion *Quakers*, of being guilty of blaſphemy againſt God and Chriſt, and the holy Ghoſt, for no other cauſe, but that they expreſs their Faith of the great Myſtery of the Father, the Son, and the holy Ghoſt, in Scripture words, and have not freedom to uſe the words of man's wiſdom, and that come only from the ſpirit of man, and have not proceeded from the Spirit of God, whereby to expreſs and declare their Faith of ſo great and glorious Myſtery: And by means of this ſo great Accuſation, and others as falſe and injurious, they prevailed with the Magiſtrates of *New-England*, to cauſe to be put to Death three dear and precious Men-ſervants of the Lord, and one dear and precious Maid-Servant of the Lord, beſide many other cruel Sufferings inflicted upon others, for which great Cruelty and Barbarity, the Hand of the Lord hath been manifeſtly ſtretched out againſt them, in manifeſt Judgments and Plagues, that divers among them have

have ſince acknowledged. And therefore let all men know, to whoſe Hands this may come, that the People called *Quakers*, ever denyed, but on the contrary, faithfully believed, and do ſtill faithfully believe whatever is recorded in the holy Scriptures, of that great Myſtery, to wit, that God is one, and that the Father, the Son, and the holy Ghoſt is that one only, true and living God, the Creator and Upholder of all, and Lord and King of all viſible and inviſible things, & that the Father is begotten of none, the Son is begotten of the Father, from everlaſting, and before all Time; and the holy Ghoſt hath proceeded from the Father, and from the Son, from Everlaſting, and before all Time; and that the Son is God manifeſt in Fleſh, who came in the Fleſh, in the fulneſs of time, as the Scripture declareth; and that the Lord Jeſus Chriſt, whom the Apoſtles preached, that dyed for our Sins, and roſe again for our Juſtification, and is aſcended and gone into Heaven, is that alone Son of God, and the only begotten of the Father, in whom the fulneſs of the God-head dwelleth bodily, and the Lord Jeſus Chriſt in the intire and perfect nature of Man, conſiſting of Soul and Body, is gone into Heaven, and is in Heaven; and that his Body that was crucified, and buried, did not ſee Corruption, but was raiſed on the third day, and after forty dayes did aſcend, and was glorified, according to which glorious Body of the Lord Jeſus Chriſt,

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we believe that at the Resurrection of the Dead our Bodies shall be changed, and be made like, or conform. *Acts* 1. 11. and that the same Jesus, who is ascended, and was taken up into Heaven, shall so come in like manner as they did see him go into Heaven.

2. And as concerning God, we believe, that he is a Spirit, *infinite*, *unchangeable* and *incomprehensible*, *omniscient*, *omnipotent* and *omnipresent*, *infinitely wise*, *holy*, *powerful*, *good*, *merciful* and *gracious*, *just* and *righteous*, that he is *Light* and *Love*; and whatever the Scripture doth declare of him, we faithfully believe; although this Name of him, to wit, *Light*, the Faith-publishers at *Westminster* have altogether omitted in their Confession, whether heedlessly or designedly, that I leave; but it seemeth they knew little of him, if any thing at all, by that Name; and yet it was the Message that the Apostles heard from him, and declared unto men, *that God is Light, and that he is in the Light*, to wit, *in Christ, who is the Light of men*; *and that if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of his Son Jesus Christ cleanseth us from all Sin*, 1 John 1. 5, 6, 7. And indeed it suits most with their Doctrine, that all inward divine Revelation is ceased, either to conceal, or deny that God is Light, as to us, and in us, or in any of his Saints, or that Christ is Light to and in his Saints; for the nature of the Light, yea, of all true Light, is to reveal

reveal, and make it ſelf manifeſt by it ſelf, as well as other things; and this deſcription the Apoſtle *Paul* giveth of it, *Epheſ.* 5. 13. *Whatever maketh manifeſt is Light*, according to the *Engliſh* Tranſlation; or as it may be as well tranſlated, the Light is that which maketh manifeſt every thing, to wit, both it ſelf, and all other things: and this deſcription of *Light* belongeth only to God and Chriſt, and the holy Spirit, in the full extent of it; for no created Light, viſible or inviſible, can manifeſt or reveal all things, the outward light of the Sun can only manifeſt ſome outward things, but not all, it cannot let us ſee what is under the Earth, or in the bottom of the Seas, but God can, and doth ſearch all Deeps, and can reveal or make manifeſt every thing, however ſo hid; and therefore the Name *Light* doth more properly belong to God, the Father of Lights, and to Chriſt, and to the holy Ghoſt, than to any created Light, viſible or inviſible; and yet a publick Preacher in *New-England*, in the Town of *Hampton*, before ſome Hundreds of People, moſt of them his common Hearers, did affirm, *That God was not properly Light, but only by a Figure borrowed from the outward light of the Sun: and to ſay, God was Light, and Chriſt was Light, was the fundamental Error of the* Quakers. And though ſome of his Brethren have blamed his Raſhneſs, yet it cannot be denyed, but he ſaid that which was moſt conſequential & agreeable to his Brethren's

Doctrine,

Doctrine, and the *Westminster Confession of Faith*, which the Church of *New-England* hath espoused to be her Confession of Faith also; for if God do not at all reveal himself immediatly, or any other things, he is not Light at all unto his Saints now on Earth; as we may well say, if the outward Sun should with-draw his Beams altogether from the Eyes of men, or that some dark body should be interposed alwayes betwixt the Sun's light and men's Eyes, the Sun should not be Light unto men; for it is the nature and property of all Light, to reveal it self immediatly to every one, or else not at all, and alwayes to be its own Messenger, and to discover, teach and direct men by its own Light and Evidence, and not by any other thing. For to say, the Sun doth not lighten us immediatly, when it giveth us its Illumination, is a great Contradiction that the Assertion carrieth to it self; for whatever means or mediums the Sun's light passeth through to our Eyes, as the Air, Glass, and the Tunicles of our Eyes, or suppose some Lattise or thin vail, or cloathing, yet its still immediate, or if it be reflected from a Looking-glass, or any other Object, yet the Light it self coming to our sight through all these means, or mediums, and not stopping or staying by the way, nor employing some other Messenger in its room, to carry the tyding of it to us, it is still immediate, & the Light hath a self-evidence, whereby to make it self known, without any other help or instrumet, whereby to make it known. And thus God is Light,

Light, and thus not only the Saints knew God to be Light, but also divers of the *Gentiles*, who had not the Scriptures, knew *God to be Light*; as *Plotinus*, who said, *As we see & know the Sun by his own Light, so we see and know God by his own Light*: And *Pythagoras* & *Plato* declared *God to be Light*; and it was one of *Pythagoras*'s rules, *Let none presume to speak or teach of God, without his Light*, wherein he saw further and better into the true Mystery of Preaching and Teaching, then these blind Faith-makers at *Westminster*, and *New-England* Preachers, who have espoused that blind and dark thing called their *Confession of Faith*. And *Plato* taught, *That God created the Soul of man in a Region of divine Light, and then it conversed with the true substance of Light, and of every other thing; but by its Sin, it was thrust down into a Cave, or Dungeon, where it only conversed with Shadows and Figures, or Images of things, which are the things of this outward and perishing World*. And this doth well agree with the Scripture, that saith, *God drove out the Man from the Garden*: And thus the mind of man losing the inward enjoyment of God, the true Light, did joyn it self to the perishing things of this World, where it can find no true Rest, for they are but Figures and Shadows; and the Scripture calleth this world a Fashion or Figure, and Scheme, 1 *Cor.* 7. 31. And why is Christ called *the true Light*, and *the true Bread* in Scripture, and *the Truth*, but to signifie unto us, that he is indeed more truly

truly and properly, and satisfyingly the Soul's true Light and Food, than the outward Light and Bread is unto the Body, or outward man? And therefore in comparion of God, all created things of Heaven and Earth, are said to be *nothing*, and *less then nothing*, and the *Nations are as nothing*, and *less then nothing before him*, Isa. 40. 17. And therefore as the Name *Being*, and *God* doth most properly belong to him, as Christ said, *There is none good, but God.* So the names *Light*, *Life* and *Love*, do most properly belong to him, though it is most readily granted, that he doth infinitly surpass and excel all that men can either speak, or think of him, and that he hath a Name that none knoweth, but he himself; but since it hath pleased God to call himself by the Name *Light*, speaking unto men in the Language of the Sons of men; I say, in the language of men, the Name *Light* doth most properly, and without all Figure, belong to God and Christ, and this the Saints in Light well knew; but they who know not the Light, and believe not in it, it is no wonder that they think that God or Christ is Light only by a Figure or Metaphor, from the outward Light: for indeed the *Animal* or natural man, that only followeth his natural Thoughts and Apprehensions, doth not know God, but by Figures and Shadows: And though I plead for the *immediate Revelation* of God and Christ in the Hearts and Spirits of his Saints, who is their Light and Life, yet the means are

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owned and acknowledged in their place, as good men are Means, good Books, and eſpecially the Scriptures are means whereby to tranſmit the Light of God and Chriſt unto us, as he is pleaſed to make uſe of them, and not otherwiſe, even as the Air, or Glaſs of the Window, cannot convey any light of the Sun unto us but when the Sun ſhineth; for when the Sun withdraweth, and hideth his Face, the Air and the Glaſs hath no Light to convey unto us: and thus it is as to all Men, and Books, and Means, they can convey no Light to us, but what, how, and when *God*, the *Father of Lights*, is pleaſed to ſend forth through them unto us; and this *David* well knew, when he prayed, ſaying, *O ſend forth thy Light, and thy Truth, to lead me and guide me to thy holy Hill, and lift up the Light of thy Countenance upon me*, Pſal. 43. 3. Pſal. 4. 6. And as it pleaſeth God often, to tranſmit the Beams of his divine Light, Life and Love into our Souls, through Means and Inſtruments, as good Men, and good Books, and eſpecially in reading or meditating in the Scriptures, and alſo good Angels, who are miniſtring Spirits, and do miniſter to the Heirs of Salvation; ſo many times it pleaſeth him to bring them into a ſolitude, or ſolitary place, *Hoſea*, and there to ſpeak unto them, and reveal himſelf, to the unſpeakable ſatisfaction of their Souls, whithout all means whatſoever, ſave only that great, and always moſt neceſſary and deſireable Mean, the

Lord Jesus Christ, in and through whom the Father doth always speak, and reveal his Glory to his dear Children, even as Christ declared, saying, *No man knoweth the Father, but the Son, and he to whom the Son reveals him.* For none of all the Prophets or Apostles did know, or converse with God, but as the Son did reveal him, who is that most lovely and aimable skreen, cloathing or vail, through which the Glory of the Father shineth forth into our Souls, meekly, and gently, and yet most sweetly, according as every one is able to receive.

C. And they who deny all inward divine Revelation of God in his Saints, ever since the Apostles dayes, and would wholly exclude the Saints from all inward enjoyment of God and Christ, in their own immediate Light, Glory and brightness, may be justly charged with *Blasphemy* against the great love and kindness of God to his People: and such of the Priests of *New-England*, who have blasphemously called the Light of God in his People, *A sinking Vapour from Hell*, and do blaspheme against the Light of God and Christ in all men, in a Day of Visitation, that is given to lead and bring them unto God, *a meer humane and natural Light, corrupt and dark*, as some of them have called it, and as they generally esteem of it. And yet for this their *blasphemy*, we would not have the Magistrate to hang them, or any way to punish them, but in love, and Prayer unto God for them,

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if it be his good will, that ſuch of them, who have not out-lived the Day of Viſitation, may find Mercy to repent, and believe, and acknowledge the Truth they have ſo long gain-ſayed. And wherein theſe Faith-publiſhers at *Weſtminſter* in Old *England*, and at *Cambridge* and *Boſton* in *New-England*, do ſay in their Confeſſion, *cap.* 26. *ſect.* 3. *This Communion which the Saints have with Chriſt, doth not make them in any wiſe partakers of the Subſtance of his God-head, and that to affirm it is impious, and blaſphemous.* It deſerveth our ſerious conſideration, and to examin where the Impiety and blaſphemy lieth, whether at their door who deny it, or theirs who affirm it? even *that the Saints are partakers of the Subſtance of his God-head.* And firſt, as to their Proof from Scripture, they cite *Col.* 1. 18, 19. *And he is the Head of the Body, the Church, who is the beginning, the firſt-born from the Dead, that in all things he might have the preeminence; for it pleaſed the Father, that in him ſhould all fulneſs dwell.* But this place of Scripture ſaith not that the Saints are not partakers of the Subſtance of the God-head of Chriſt, but the contrary may be proved from this very place, which calleth him, *the Head of the Body, the Church.* For as it is the ſame Subſtance of Life, that is in the Head, & in the Body, and every Member of it. So it is the ſame divine Life and Spirit, that is in Chriſt, the Head, and all his Members, and that Spirit is the holy Spirit, and that Life is the Word, and the Word

and the Spirit are one Substance and Being with God, as the same Confession saith, *cap.* 2. *sect.* 3. And that the Saints are partakers of the divine Nature, and of the holy Ghost, the Scripture expressly declareth it, 2 *Pet.* 1. 4. and *Heb.* 6. 4. So that it is marvelous blindness, or inadvertency in these men, so to contradict the express Scripture testimony: And for the Word *Substance*, with respect to the inward enjoyment of God and Christ, the Scripture hath it expressly in several places, *Prov.* 8. 21. *That I may cause those that love me to inherit Substance; and I will fill their Treasures.* And *Heb.* 10. 34. *Knowing that in your selves* (for so the *Greek* doth bear it) *ye have in Heaven a better, and more enduring Substance.* For as they had it in Heaven, so they had an earnest of it on Earth, in their Hearts; and that all fulness dwelleth in Christ, doth not prove that his Saints enjoy none of that fulness, but on the contrary. *Out of his Fulness*, as said *John*, *we have all received, and Grace for Grace*, John 1. 16. And not only the Saints receive Gifts and Graces from Christ, but they receive him, and the Father in him, and with him, to live and dwell in them, according to *John* 17. 23. *I in them, and thou in me.* And yet this doth not infer that the Saints are equal with Christ, that they have the same Spirit and Life with him, and through him, and by and from him, as it doth not prove that the Foot is equal with the Head, because the same Soul or

Spirit

Spirit that is in the Head, is in the Foot; and the ſame Life that is in the Root of a Tree, is in the Branches; and as Chriſt ſaid, *I am the Vine, ye are the Branches.* And if the Saints do no wiſe pertake of the Subſtance of the Godhead of Chriſt, I ask them, what do they pertake of him? Do they pertake only of the Subſtance of his Manhood without the Godhead, or of neither? If the firſt, then the Manhood of Chriſt, as they pertake of it, is without the Godhead, which is Blaſphemy indeed; or if the ſecond, that is to ſay, the Saints do neither pertake of the Subſtance of his Godhead, nor of the Subſtance of his Manhood, then they pertake nothing of Chriſt at all ſubſtantially, acccording to their Doctrine. O miſerable Teachers! What then do they pertake of him, If nothing *Subſtantially*? of his Accidents, as they commonly ſay, *All Graces are nothing but Accidents.* Then here is a new ſort of Doctrine of *Tranſubſtantiation*, as theſe of *Rome* ſay, *The conſecrated Wafer or Cake, hath the Accidents of Bread in it, as the colour, taſte and ſmell of Bread, but nothing of the Subſtance of Bread is there.* So ſay theſe Faith-makers, *The Saints that did ſee, ſmell, taſte and feel of Chriſt in antient times, that which they did ſpiritually ſee, ſmell, taſte and feel with their Souls and Hearts, is only Accidents, and no Subſtance.* This is more ſtrange than that other, that there is no Subſtance of Bread in the Cake, but only the Accidents. But why was not your reverend

Brother, as ye called him, *John Owen*, taxed with blasphemy, for affirming, *That the holy Ghost doth dwell in Believers really* (& as he worded it personally) *together with his Graces.* And *Samuel Rutherford*, a great *Presbyterian*, who said in one of his printed Epistles, *He will have none of the Graces of Christ without himself, and if the Graces did come unto him without Christ, he would send them away the Gate (or way) they came.* And as for the other Scriptures they cite, they prove indeed that the Lord Christ Christ is but one, & there is none else, nor is any man, or men, or Angels equal to him, which we most cordially believe; but they say, not in the least, nor by any just consequence, can it be gathered, that the Saints do not pertake substantially of God. And to show the great inequality betwixt Christ and the Saints, not only in the measure and degree, but in the manner or kind of pertaking of the holy Spirit, which is one Substance with God Christ, the Son, both God, and the holy Spirit, without any middle, or mediator betwixt the Father and him, but the Saints only have, and enjoy the Father, and the holy Spirit, through Christ the mediator, and together with him, and in him: And this I hope will satisfie all sober and impartial men, to clear the Doctrine of the *Quakers*, that it is according to Scripture.

4. Next, as concerning the *Decrees of God*, these Faith-publishers say, *That God hath unchangeably ordained whatsoever comes to pass, yea*

so

so as neither is God the Author of Sin, nor is Violence offered to the will of the Creatures: Whereby it plainly appeareth, they hold that God hath ordained and decreed all manner of Sins and Blasphemies, Adulteries, Thefts, Robberies, Homicides, Regicides, &c. which is abominable and blasphemous Doctrine, with a witness. They need not blame the *Ranters*, seeing they are so fully one with them in Doctrine; for that is one of the worst Doctrines that the Ranters have, *That God doth all, and hath unchangeably ordained and decreed all things, both good and bad*; for certainly whatever God hath ordained and decreed to come to pass, he is the doer of it, for he executeth (that is, bringeth to pass) all his own Decrees, as they confess in their large *Catechism*, ans. to Quest. 14. and that they say, *yet so, as God is not the Author of sin*; they say it indeed, and so say many of the worst sort of *Ranters*, but how they clear their Doctrine of so unavoidable consequence, they have not told the world, nor ever can they sufficiently clear it. And for the Scriptures they bring, as especially *Ephes.* 1. 11. *That God worketh all things after the counsel of his own Will*; here is nothing mentioned of the sins of men and Devils: It is plain both from Reason, and Scripture, that by *all things* must needs be understood *all his own Works*, & not the Sins of men and Devils, which he is not the Author of; as when we say, *every wise man doth all things by Wisdom, and wise Counsel*;

ſil; none is ſo fooliſh as to put this gloſs upon it. *that he doth all fooliſh things.* It is an approved Maxime and Rule, *Verba ſunt intelligenda, ſecundam ſubjectam materiam*, i.e. Words are to be underſtood according to the ſubject matter. It is worthily granted & acknowledged, that God worketh all good things, all *Virtue* and *Goodneſs* is of him, all *good Thoughts*, *Words* & *Works*, &c. But all Sin is of the Devil, and evil men, as *John* ſaid, *Whoſoever committeth Sin, is of the Devil, and the Luſt o the Fleſh, the luſt of the Eye, and the Pride of Li e, is all of the Devil, and not of the Father.* And as Chriſt ſaid, *The Devil when he ſpeaketh a Lye, he ſpeaketh of his own.* It is alſo granted, that when any commit Sin, the power whereby they act, is of God; but when they Sin, they abuſe that Power; and alſo whatever Sin cometh to paſs, is not without God's permiſſion, and that is not a bare permiſſion, but a moſt holy and wiſe ordering, and bounding of it to his own Glory. And as to *Acts* 2. 23. a main place, that *Ranters*, and *Preſbyterian* and *Independent* Teachers abuſe and wreſt, (as they do other Scriptures, to their own Deſtruction, if they repent not: it giveth them no ſtrength at all. For it ſaith, *Him* (to wit, Chriſt) *being delivered by the determinate Counſel and Fore-knowledge of God, ye have taken*, &c. So we ſee, that he was delivered, or expoſed unto them by the determinate Counſel of God, but that they did kill him by the determinate counſel of God, the Scripture ſaith

ſaith not. For to *deliver* is one thing, and to *ſay* is another. Our worthy Friends that were put to Death at *Boſton* in *New-England*, they delivered up their Lives freely into the Hands of theſe Murtherers, and ſo did many of the Martyrs, not accepting deliverance; and yet they did not kill themſelves, as theſe bloody Perſecutors uſe to alledge. And that its ſaid, *God hardneth whom he will*. His hardning, is not the making their Hearts hard, with infuſing any evil Spirit into them, but that he juſtly with-draws his good Spirit from them, for great Sins formerly committed, and ſo leaveth them to harden their own Hearts. As it is ſaid, *That* Pharoah *hardned his Heart*. And thus do many ſober and judicious *Proteſtants* underſtand the Words.

5. Again, as concerning *Election* and *Reprobation*, firſt, as to the Election and Predeſtination of the Saints unto eternal Glory, and Happineſs, whatever the Scripture ſaith of it, or of any other Doctrine, we do readily believe and acknowledge it, as, That God hath choſen the Saints in Chriſt Jeſus before the foundation of the World, that they ſhould be holy and unblameable before him in Love, *Epheſ.* 1. 4. and *Rom.* 8. 29. *For whom he did fore-know, he alſo did predeſtinate, to be conform to the Image of his Son*, &c. *and whom he did predeſtinate, them he called, and whom he called, them he juſtified*. And what Chriſt ſaid to the Diſciples, *Ye have not choſen me, but I have choſen you, and appointed you, to bring forth*

forth fruit, & that your fruit should remain, John 15. 16. and 1 *John* 4. 10. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins*; and vers. 19. *We love him, because he first loved us.* A most sweet and comfortable Testimony, as all the other. But we no where find in all the Scripture, that God hath *Reprobated* any part of Mankind, before the foundation of the World; nor is it said, that men hate God, because he first hated them; and because God hated them, he made them, on purpose to damn or destroy them, and decreed and ordained them to sin, that he might take occasion thereby to damn them. No such thing at all is found in the holy Scriptures, nor can be gathered from them by any just consequence; for although it be allowed, that Gods purpose and holy Will concerning them that finally perish, is from before the Foundation of the World (for there is no new Will or Purpose in God, the Thoughts and Counsels of his heart being from everlasting, as himself is) yet that Will of God regardeth and considereth them that shall finally perish, not simply as men, nor yet simply as sinners, either for *Adam's* sin, or other sins that they have formerly committed, before that great *Sin of final Unbelief & Impenitency*, but it doth regard and consider them, as having a day of Visitation, and a Call to Repent, and a tender of Grace, Love and Mercy from God the Father, and the Lord Jesus Christ, and as having

ving reſiſted and rejected the ſame, and hardning their hearts againſt it, and that finally, until the Day of their Viſitation be over, whereby they declare themſelves unworthy of eternal Life, and that they are none of Chriſt's Sheep, but Goats, to be put at the left Hand; and if any ſay, *If theſe men were not Elected before the Foundation of the World, it will follow that they were Reprobated before it.* I anſwer; it doth not follow; for Elected and Reprobated are not contradictory terms, being both poſitive, and *Election* ſignifieth a Preference of ſome before others, but that doth not argue a total *Reprobation* of others, when God did elect ſome. But at the End of the World, and in the Concluſion it is granted, that all who are not elected, are but Reprobates, to wit, when all God's elect Seed every where, are gathered out, ſelected and ſeperated from others, as ſo many Grains of pure Gold from all the Droſs, Tin and Lead that they have been mingled with for a time, here in this world, that then nothing will remain but that which is Reprobate, and which the Scripture calleth *reprobate Silver*, the pure being wholly ſeparated and ſelected from the impure, the Gold & Silver from the Droſs, the Wheat from the Tares, the Sheep from the Goats, and the good Fiſh from the bad, and the Children of the Kingdom, from the Children of the wicked One, he who hath Ears to hear, let him hear, and the wiſe in heart let them underſtand, for unto them it is given,

but

but unto others, as Christ said, in Parables, that seeing they may not see, and hearing that they may not hear, nor understand. And also it is readily granted, that there is a special and peculiar, and singularly gracious Care and Providence of God, towards all that shall be saved from the beginning of the world to the end, and the number of them is most infallibly known unto God, and every one of that number shall certainly be saved, and none of them shall finally perish, but in the proper season and time shall be graciously *visited*, *called*, *converted*, *justified*, *sanctified*, and last of all *glorified*, and this without any Violence done to their rational Faculties or Free-will; for God doth well know how to gain and prevail upon the Understanding, and Will, and Inclinations of his People, by such gentle, and yet prevalent and overcoming Perswasions and Allurements, and Motions of his holy Spirit of Grace, of Light and Life, as shall infallibly gather them unto himself. And it is also granted, That as God hath provided that Grace, whereby some shall certainly be saved, so by the same all are put under a capacity or possibility of Salvation: and therefore that any are not saved in this world, is not because of any want, or defect in the sufficiency, or efficacy in the Grace in its own Nature; but because of them, whom God in his infinite Justice and Counsel permits finally to resist it, even as in the Parable of the Sower, the Seed was one and the same in all the

four

four Grounds, but the Grounds differed one from another, and that one Ground was good, was of God, but that others were bad, was of themselves; and the word *Election* doth properly enough signifie, *selection*, *separating* and *setting apart* or *refining*, as when Gold or Silver is seperated in the Furnace from the Dross. And thus seperation hath had it various degrees and progress, from first to last, as when Gold or Silver is purified or purged in the fire seven times, and then in the seventh time, it hath no mixture, but is all pure, or as when Liquor is poured from Vessel to Vessel several times, or as Wheat is winnowed again and again, until all the Chaff be [illegible]rated. And in this sense we find the word *Election* used in Scripture divers times. *Isa.* 14. 1. *For the Lord will have mercy on* Jacob, *and will yet chuse* Israel. And *Isa.* 49. 7. *And he shall chuse thee.* And *Zach.* 1. 17. *And the Lord shall yet comfort* Zion, *and shall yet chuse* Jerusalem. And Zach. 2. 12. *He shall chuse* Jerusalem *again.* And Isa. 48. 10. *I have chosen thee in the Furnace of Affliction.* And in this sence of the Word, as it signifieth a selecting or seperating the pure from the impure, *Election* doth go before *Reprobation*, and is not covous with it. But whether that *Election* in Christ before the Foundation of the world, doth in some sort signifie a *selection* or *setting apart* in *Christ* the Head, who was before the Foundation of the world, & is said to be *the Lamb slain from the Foundation of the World*, as some mystick Writers affirm, it is not my present

business

buſineſs to determine, neither is it neceſſary at this preſent occaſion.

6. But the place of Scripture which they mainly abuſe and wreſt, to prove this reprobate Doctrine of their's, of an abſolute Reprobation of the greateſt part of mankind, even before they are born, and that not only babes and Sucklings on the Mothers Breaſts, but in the Womb are abſolute Reprobates and caſt-aways, and that ſome, yea, many *Infants dye in a ſtate of Reprobation, and periſh eternally* (only for *Adams* un-imputed unto them (as they ſay, without any knowledge or conſent of theirs) and corrupt Nature derived into them) and that all ſuch Reprobates never had, or ever ſhall have any opportunity of ſaving Grace, whereby it was poſſible to them at any time to be ſaved. The place of Scripture, I ſay, they mainly abuſe and wreſt, to favour this evil and pernicious Doctrine, is that in *Rom.* 9. 11, 12, 13. But for the opening and vindicating of this place of Scripture, let it be conſidered, that here is only a preference mentioned of *Jacob* before *Eſau*, how that the Elder ſhall ſerve the Younger, but this ſaith nothing of *Eſau* his being abſolutely reprobated. The great deſign of the Apoſtle *Paul*, being to ſhow that God had choſen the Line of *Jacob* before the Line of *Eſau*, and given unto that Line and Poſterity of *Jacob*, a Preference and Dignity over the Line and Poſterity of *Eſau*, and that the reaſon of this Preference was not

any Works that they had done, but for some other cause hid in the secret counsel of God; and this Preference did appear, first, in chusing the Line and Posterity of *Jacob*, to be his Church in that peculiar Dispensation of the *Mosaical Law*, and given them many Prophets, and other excellent men, to be raised up among them, and honouring them with many great and signal Appearances, Signs and Wonders; whereas the Posterity of *Esau* was not so highly favoured, and yet they had a divine Dispensation among them, which did suffice unto that present time and state. Secondly, in that God did chuse the Line of *Jacob*, and his Posterity, out of whom Christ should be born after the Flesh, and also the Apostles, and that out of *Jacob* the Gospel should go forth and be preached to all the World. 3dly, That the Nation that should come of *Esau* should totally become Servants, and Tributaries to the Nation of *Israel*; and this was fulfilled in *David*'s time, and was also a Figure of another thing to be spiritually fulfilled. And therefore this Election doth not infer any *Reprobation* of *Esau*, or his Posterity, as to their eternal estate, no more then when *David* said, 1 *Chron.* 28 4, 5. *The Lord God of* Israel *chose me before all the house of my Father, for he hath chosen* Judah *to be the ruler, and the House of* Judah, *the House of my Father, and of the Sons of my Father, he liked me to make me King over all* Israel; *and of all my Sons, he hath chosen* Solomon *my Son.* So here are divers,

vers Elections; first, *Judah* out of all the Tribes; secondly, the Family of *Jesse*, out of the Tribe of *Judah*; thirdly, *David* out of all the Sons of *Jesse*; and fourthly, *Solomon* out of all the Sons of *David*, and yet no absolute Reprobation of any that were not so chosen, as to their eternal state. And because many of the People of *Israel* were proud, because of this choice and preference that God made of their Nation, above the Nation of *Esau*, so as to make them a Church to himself, when the Nation of *Esau* was not so favoured, for Reasons best known unto God, and for that cause did conclude, that they were always to remain a People singularly favoured of him above all other People, from first to last. To beat down this vain Conceit of theirs, *Paul* telleth them, *first*, That they are not all *Israel* which are of *Israel*: *Secondly*, That as God did prefer, and make choice of the Nation of *Israel* to be a gathered People and Church unto him before the Nation of *Esau*, and that without any regard to their Works, or to the Works of their Fathers, but for some other hid Cause and Reason in the depth of Gods secret Counsel; so God could as freely, yea, and would prefer the poor *Gentiles*, who were no People, to be a People unto him, and a Gospel-Church, to become true Believers in the Lord Jesus Christ, when in the mean time the bulk and body of the Nation of *Israel* should be rejected, and cast off, at least for some time, from having any such dignity

and favour (a Remnant only being reſerved, according to the Election of Grace, *Rom.* 11. 5.) and this *Paul* proveth at large, from Verſe 25. of that 9th Chapter, to Verſe 33. and doth further proſecute it in the two following Chapters. Verſe 25. &c. *As he ſaith alſo in* Oſee, *I will call them my People, which were not my People, and her beloved, which was not beloved.* And verſe 30. *What ſhall we ſay then? that the* Gentiles *which followed not after Righteouſneſs, have attained to Righteouſneſs, even the Righteouſneſs of Faith; but* Iſrael, *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs, becauſe they ſought it not by Faith*, &c. So, we ſee how *Paul* maketh the Parallel, that as God once preferred, or choſe *Jacob*'s Nation, before the Nation of *Eſau*, ſo again he preferred and choſe the *Gentiles* (that had no good Works to recommend them, and to move God to make that choice) out of his free Mercy, before the People of *Iſrael*; and of theſe *Gentiles*, no doubt, many of them did belong to the Poſterity of *Eſau*, and alſo of *Iſhmael*, yea, of *Cain*; for their is an expreſs Promiſe made to the Remnant of *Edom*, and of all the *Heathen*, upon whom his Name is, or ſhall be called, *Amos* 9. 12. *And it is but a Remnant alſo of* Iſrael *that is ſaved, until the great fulneſs of the* Gentiles *come in, and then all* Iſrael (to wit, the true *Iſrael*, which is not all who are of *Iſrael* after the Fleſh) *ſhall be ſaved*; ſee *Rom.* 9. 27. and 11. 5. 25, 26. And laſtly, it is

to be again considered, that what God spoke unto *Rebecca*, before the Children were born, not having done Good or Evil, did not so much regard the singular Persons of *Jacob* and *Esau*, as their Posterities, as is clear from *Gen.* 25. 23. *And the Lord said unto her, Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the Elder shall serve the Younger.* So we see here, the words are said of the Nations of *Jacob* and *Esau*, and not the Persons of them; for we read not any where that ever *Esau* in Person served *Jacob*, but only in his Posterity, as was fulfilled in *David*'s time, when the *Edomites* became Tributaries to the People of *Israel*: nor was it said before the Children were born, *Jacob have I loved, and* Esau *have I hated*, as it is commonly alledged, but many hundred Years after he was deceased. And if it had been so said, it could not prove an absolute rejection either of *Esau*, or his Posterity, as to their eternal state; for God is said in Scripture to hate all Evil-doers, and yet many Evil-doers repent, and obtain Salvation; and therefore Hatred doth not signifie absolute and final hatred, either in God or men: for it is said, *Jacob loved* Rachel, *and hated* Leah; that is, he loved *Rachel* more: and Christ said, *He that loveth not Father and Mother for my cause, is not worthy of me*; that is, He that loveth me not more than Father and Mother. And therefore [illegible] conclude

conclude this whole paſſage in *Rom.* 9. 11, 12. doth not prove the abſolute Reprobation of either *Eſau*, or of his Poſterity, becauſe many of *Eſau*'s poſterity had a Promiſe of Salvation, as is already proved from *Amos* 9. And if *Eſau* had been an abſolute Reprobate, the Scripture would never have ſaid, *That* Iſaac *by Faith bleſſed* Jacob *and* Eſau *concerning things to come*, Heb. 9. 20. And that Faith was the Subſtance of things hoped for, and had a regard to the ſpiritual Bleſſing of *Eſau*, and of his Poſterity; for though *Jacob* got the firſt Bleſſing, yet *Eſau* got the ſecond, and their two Bleſſings did not differ in Subſtance, but in ſome weighty Circumſtances of order and time; and *Iſaac* prophecied in *Eſau*'s Bleſſing, that he ſhould have the fatneſs of the Earth, and dew of Heaven (the ſame, but the order inverted with *Jacob*'s bleſſing) and that in proceſs of time he ſhould be a free People, to wit, in Goſpel dayes, ſignified by theſe words, *Gen.* 27. 40. *And it ſhall come to paſs, when thou ſhalt have Dominion*, to wit, in Chriſt, in Goſpel dayes, *in thy Poſterity, that thou ſhalt break his Yoke from off thy Neck.* And ſo we find that divers (*Mark* 3. 8.) *Idumeans*, that were of *Eſau*, followed Jeſus; and *Jacob*'s putting on *Eſau*'s goodly Rayment, ſignified how in Goſpel dayes, the true Believers of *Jacob*, and *Eſau*, ſhould become one Body of a Goſpel-Church, and in this Body they of *Eſau* ſhould be as Hands, but the Voice is *Jacob*'s, that is, the Word of

God, in the preaching of the Gospel, should be founded out of *Jacob's* Line, to wit, from the Prophets and Apostles, who were of *Jacob*. And there is no ground from Scripture, that *Esau*, as to his Person, was not saved; yea, *Luther*, and *Moller*, and *Oecolampadius*, all famous Protestants in their day, judge rather that he was saved; and the whole passage of *Jacob* and *Esau*, beside that it hath its historical fulfilling, is a Figure of two inward Seeds and Births, none of which are reprobated, but the other preferred. But if some alledge *Heb.* 12. 17. to prove that absolutely *Esau* was rejected, and did perish, because its said, *He found no place of Repentance, though he sought it carefully with Tears.* I answer, That doth not prove his final rejection, but only that he could not be heard to have that first Blessing recalled, which was already given to *Jacob*.

6. Where now shall these men find any place in Scripture to prove, that there are any *reprobate* Infants? or that any Infants dying in Infancy go to Hell, and perish eternally, only for *Adam's* Sin, although that Sin was forgiven to *Adam*, and Thousands more equally guilty, by their own confession? If they shall alledge, as some do, that place in 1 *Cor.* 7. 14. *For the unbelieving Husband is sanctified by the Wife* (viz. that believeth) *& the unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now are they holy.* Yet this cannot prove their Intention. For they dare not confidently say, that all Infants

of

of believing Parents are elected, otherwise they must say, that *Esau* was elected, both whose Parents were Believers. Although some in Church-Covenant have gloried, that none of their Children, while Infants, were Reprobates, because they were in covenant, and yet at that same time pleading that *Esau* was a Reprobate in his Mother's Belly, forgetting that both *Esau*'s Parents were more holy then they. And if any farther urge, *If there be no reprobate Infants, that then all Infants are sanctified and holy, both the Children of unbelieving Parents, as well as of Believers.* I answer; It doth not follow by any necessary consequence, although to admit of that Consequence, is much more tollerable, then to say, that any Infants perish eternally, only for *Adam*'s Sin. And as for the general state of Infants, and how they are particularly disposed of immediately after Death, who dye in Infancy, seemeth a great depth, and is a great mystery, and is best known unto the Lord: For it is generally granted, that God hath his way to reach to Infants, and deal with them, both in the Womb, and upon the Mothers Breasts; and therefore let us leave secret things unto God, until he reveal them, and be satisfied with what he hath revealed. Now this is plainly revealed, and declared in the Scriptures, that the Condemnation is not simply that *Adam* sinned, or his Posterity in, and with him, *but that Light is come into the World, and men love Darkness more*

than Light; And as by the offence of one, to wit, the first *Adam*, Judgment is come upon all to Condemnation; even so by the Righteousness of one, to wit, Christ the second *Adam*, the free Gift is come upon all to Justification of Life. And though men generally are by Nature, Children of Wrath (if it should be granted or allowed, that by *Nature*, signifieth their natural condition, as they are born into the world) yet by the great Mercy, Grace and favour of God, they all have an opportunity or possibility to be converted, and become the Children of God. And what that Holiness or Cleanness is, that the Children of one, or both the believing Parents have, is a great Mystery, I am sure to many who have that Scripture place oft in their Mouthes, and greatly glory in it, that they are in Church-Covenant, and therefore they are holy, and their Children; also some call it federal or Covenant-Holiness, but what it is they know not, whether it be any real thing, or principle of Holiness, lodged or placed in their Children, more than in the Children of others that are not in their Church-Covenant, they dare not affirm; for many, yea, very many Children of professed *Christians* of all sorts, when they grow up to Youth, are as unholy, and sometimes worse, as the Children of Unbelievers. But that Children generally either of Believers, or Unbelievers, are actually sanctified from the Womb, or in the Womb, cannot be proved from Scripture,

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or any Observation that we can make. It is recorded as a rare and great thing, that *John* the *Baptist* was sanctified from the Mother's Womb, and the like of *Jeremiah*, and so perhaps may be gathered of *Moses*, or some others, but these rare and singular Examples, rather prove, that Children are not in general, actually and *de facto* holy from the Womb; and therefore that Holiness of Children, mentioned 1 *Cor.* 7. must only signifie some more near capacity in them, than in others, to become actually holy in time to come, and that not of all Children after the Flesh, but the Children of Promise, as *Paul* distinguisheth these two sorts of Children of the same Parents, *Rom.* 9. 8. But who are the Children of the Flesh, and who are the Children of the Promise? though it be well known unto God from the beginning, yet commonly it is not known unto men, until they discover themselves by their Works and Fruits.

7. As concerning the general state of Mankind by means of *Adams* fall, what the Scripture saith of it, is readily believed and granted, and it is safest in all things, to keep to Scripture words, especially in all cases and matters that are in Controversie. For the Scripture is a rich Treasury or Store-house, sufficiently to afford us Words whereby to express our Faith in all matters of *Christian Doctrine*; and it is not safe to leave the Scripture-words, and go to words of mans wisdom, and thereby to declare our Faith

of Christian Doctrine. Now the Scripture saith, *That in* Adam *all dye*, 1 *Cor.* 15. 22. and *Rom.* 5. 12. *That by one man Sin entred into the World, and Death by Sin, and so Death passed upon all men; for that all have sinned*: And that Christ hath dyed for all men, proveth that all men were dead, as *Paul* argueth the case. And *David*, though he was the Son of a good Father, yet bewailed the state wherein he was conceived and born, *Psal.* 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* And that under *Moses* Law, an Offering was to be offered up for the Mother and the Child, (*Levit.* 12. 4, 5, 6.) when it was Born, and that the Mother should be unclean so many dayes after the birth of the Child, doth certainly signifie a Seed, or Principle of Sin and Corruption, to be conveyed from the Parents to the Children, in the ordinary way of Generation, and that the menstruous Humour was held in Scripture to be such a filthy and unclean thing, which is called, *The Fountain of her Blood*, Levit. 20. 18. hath the same signification; also, the Circumcision of Children on the eighth day. And its said in *Job* 25. 4. *How can man be justified with God? or how can he be clean, that is born of a Woman?* to wit, in the ordinary way of Generation. And here the natural state of man is declared, before his spiritual Regeneration in Christ Jesus: and though that was said by *Bildad*, one of *Job*'s Friends, yet it is confirmed by *Job* himself, Chap. 14. 4.

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Who can bring a clean thing out of an unclean? not one. But this Seed, or Principle of Sin and Corruption, is not charged or imputed unto men, until they joyn and consent unto it, and actually obey it, as is clear from *Rom* 5. 13. *For until the Law, Sin was in the World, but Sin is not imputed when there is no Law.* Now, when is it that there is no *Law*, but in the time of *infancy*, wherein Children are not capable of any Law, or of doing Good or Evil, any more then when in the Womb? For until Children begin to have the use and exercise of their reasonable understanding, so as to know the Right-hand from the Left (according to *Jonah* 4. 11.) they cannot be understood to be under the Law. But to say, that any Infants are eternally damned for that first Sin, and without any actual Sin, or Transgression of theirs committed in their own Body, is expresly contrary to Scripture, that saith, *The Soul that sinneth shall dye; and every one shall receive according to the Deeds done in the Body, good or evil; and he that soweth to the Flesh, shall reap Corruption, as he that soweth to the Spirit shall reap Corruption, and Life eternal.* And therefore none shall finally perish, or be lost, for that first Sin, according to Scripture, but for their actual Disobedience here in this world, and their final Unbelief and Impenitency. For as concerning the Judgment and Punishment of the first Sin, it was immediatly inflicted after the Fall, to wit, the Death of all in *Adam*. But Christ the second

Adam,

Adam, by his death, for all that dyed in *Adam*, doth give unto all his free Gift, that cometh upon all unto Juſtification of Life; and thus the Plaiſter is as broad as the Sore, and the Medicine as univerſal as the Diſeaſe; and it is not ſimply the Sin, or Diſeaſe, but the refuſing and rejecting the Medicine and Phyſician, that is the cauſe of any mans final deſtruction. And how, or in what manner *Adam*'s Children and Poſterity were concerned in that firſt Sin, whether only by *Imputation*, as ſome ſay, or by *real Participation*, as others ſay, the Wiſe in heart may eaſily judge: Let it ſuffice at preſent, to ſay, that *Adam*'s Children, being his Branches, and he their Root, they do really partake with him both in the defilement, and alſo in the promiſed Seed, in order to their Reſtoration; for when God ſaid to *Adam*, *In the Day thou eateſt thereof, thou ſhalt ſurely dye*; His Children and Poſterity were included. So when God ſaid, *I will put enmity between thee* (to wit, the Serpent) *and the Woman, and between thy Seed and her Seed, it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* Their Children and Poſterity are equally included; for *Adam*, after his Fall, being reſtored and made an holy Root, as is generally acknowledged, as *Paul* declareth, *If the Root be Holy, ſo are the Branches; and if the firſt Fruit be holy, the Lump is alſo holy.* And as God promiſed unto *Noah*, and to his Sons, *Gen.* 9. 8. *And behold I eſtabliſh my Covenant with you, and with your Seed after*

you

ſon. His Branches are holy with him, to wit, not actually, but by having a Seed, or Principle of Holineſs put in them, derived from Chriſt the ſecond *Adam*, who is that promiſed Seed, whereby they are made capable of becoming Holy, by improving the ſame; and this is that *federal Holyneſs* which all the Children of *Adam* and *Noah* have, that is, all mankind, which is more encreaſed or diminiſhed (but not totally aboliſhed in any) as the immediate Parents are found more or leſs actually holy; for the more that any ſin, that noble Seed and Principle of Holineſs both in them, and in their Children, is the more hardned and vailed, every Sin that a man committeth, until it be purged and done away, being a vail over that noble Seed. And God renewed the Promiſe to *Abraham*, to make him the Father of all Nations and Families of the Earth, and that in him they all ſhould be bleſſed, and in his Seed; not that this ſhould be fulfilled by his being their Father, according to the Fleſh, or in the way of carnal Generation; but through Chriſt, who is the Seed of *Abraham*, by whom the Bleſſing and Grace of God was to come upon all. (*Rom.* 4.16, 17.) and in this reſpect *Abraham* is called the Father of us all, as it is written, *I have made thee a Father of many Nations, before him whom he believed, God quickning the Dead, and calling the things which were not, as though they were*; to wit, the Dead in *Adam*, are all in due time quickned by Chriſt, the promiſed Seed of *Abraham*,

Abraham, that they may all become the Children of *Abraham*, through Faith in Christ Jesus; for by virtue of Christ's Death, and the Promise made to *Adam*, *Noah* and *Abraham*, these three general Fathers, all *Adam*'s Posterity, are holy in a Scripture sense, not actually, but in capacity to become actually Holy, through the holy Seed given unto them, and put into them, as they come to close and joyn with it in true Faith and Obedience: and this doth well answer to *Peter*'s Vision, whereby all manner of four-footed Beasts of the Earth, and wild Beasts, and creeping things, and Fowls of the Air, which God had cleansed, all Nations of *Adam* are understood, *Acts* 10. 14, 13, 14, 15.

CHAP. VI.

More particularly and Largely concerning the way of Restoration by Jesus Christ, his dying for all, and giveing unto all sufficiency of Grace, and means of Salvation, whereby they may be saved.

ACcording to the Testimony of the holy Scriptures, *Jesus Christ is the Saviour of all men*, but especially of them that believe, 1 *Tim.* 4. 10. and he is called the *Saviour of the World*, *John* 4. 42. and *the Saviour of the Body*, Ephes. 5. 23. and that he *hath dyed for all men*, is the express Testimony of the holy Scriptures in divers places, 2 *Cor.* 5. 14, 15. *For the love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead, and that he dyed for*

all

all, that they which live, ſhould not henceforth live unto themſelves, but unto him which dyed for them, 1 Tim. 2. 4, 5, 6. *God will have all men to be ſaved, and to come unto the knowledge of the Truth; for there is one God, and one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all, to be teſtified in due time,* Heb. 2. 9. *That he by the Grace of God ſhould taſte death for every man,* 1 John 2. 2. *He is the Propitiation for our ſins, and not for ours only, but for the ſins of the whole World.* But it is commonly alledged by the Adverſaries of Truth, that by *All* in theſe places is underſtood, not *all particulars*, but ſome of all ſorts, or all the elect. To this I *anſwer*; The word *All* muſt needs be as full and univerſal, with reſpect to Chriſts death, and the benefit of it, as it is with reſpect to *Adam's* fall, becauſe the Scripture maketh a plain parallel betwixt all that dye in *Adam*, and all that Chriſt dyed for, as in that fore-cited place, 2 *Cor.* 5. 14. *If one dyed for all, then all were dead:* Now if *all* only ſignifie *ſome*, in the firſt part of the verſe, the ſenſe muſt run thus, *If one dyed for* ſome *or a* few, *then* all *were dead*; This quite maketh void the Apoſtles inference; for if Chriſt only dyed for *ſome*, then only *ſome* were dead, and not *all*. Again, in *Rom.* 5. 18. the parallel is very plain, *As by the offence of one, Judgment is come upon all, unto Condemnation, even ſo by the Righteouſneſs of one, the free Gift is come upon all, unto Juſtification of Life*; not that all are actually juſtified, but the

the free gift is come upon them, that they may be justified; and so it is, that the two sides or parts of Parallels are of equal extent. Beside that, the word (*All*) in Scripture doth most commonly signifie *all particulars*; and therefore to restrict it, in respect of Gods Grace and Mercy through Christ, favours of a narrow Spirit, and this narrowness of Spirit in *Presbyterians* and *Independents* is a great evil in them, and maketh them so peevish, uncharitable and cruel.

2. And whereas they object against Christ *his dying for all men*, because he said, *he did not pray for the World, and therefore he did not dye for the World*, John 17. 9. *I pray for them, I pray not for the World.* It may be very well granted, that he dyed not for the World which he doth not pray for: but what World is that? it is not any part of Mankind, as they are considered, when first born into the world, and having had a time to live in the world, and a day of visitation, wherein they might have repented, and have been converted unto God; but as having finally rejected the great Mercy and Grace of Christ, after many tenders and offers of it, until that the Lord hath wholly left striving with him, by his Spirit in their hearts, and then they become Reprobates, and that World whereof Christ spoke when he said, *he prayed not for the World.* And therefore it ought to be well noted and considered, that when it is said, *Christ dyed for the sins of the*

the *World*, it is only with respect to sins past, or any other sins that men may commit before the precise time and period of Gods leaving them, and ceasing any more to strive with them, when they are become perfected, so to speak in sin and evil, and are as the ripe Tares, fit for burning, having nothing remaining in them of any tenderness, simplicity or sincerity, or true Love to God or Man; no grain of Goodness or Virtue, nay, not the least Seed, but are wholly become as Dross, after all the precious Mettal, to the least grain, is extracted or seperated from it; for such, I say, Christ hath neither dyed nor prayed. And thus it may be with many, and is with many before they dye; and concerning these, *John* declared, saying, *There is a sin unto Death, I do not say that he shall pray for it*, 1 Joh. 5. 16. and this is that sin of final Unbelief & obstinate Impenitency, wherein men may be permitted to live, some considerable time, before they dye. And this is no Contradiction, nor Inconsistency, but serveth greatly to clear the understanding of this weighty matter, how Christ hath dyed for all men, within a day or time of Grace, and yet hath dyed for none of these men, after they have wilfully neglected that day of Grace, and resisted the Spirit of Grace, until he did altogether leave and forsake them. And also it is to be considered, that though Christ hath dyed for all men, within a day or time of Grace and Mercy, beyond which time they have

not

not the benefit of his Death, and there remaineth no more Sacrifice for Sin unto them; yet he hath not dyed with the same equal intention and degree of Love, Kindness and Good-will, for them who finally perish, as for them who are saved; nor are the gracious Providences of God, and his dealings both inwardly and outwardly after the same way and manner towards all: And therefore all who shall be saved at the end of the World, have very great and unspeakable cause to praise God, for his more abundant Mercy, Grace and Love towards them in Christ Jesus, and that he, and not they, did make them to differ from others; & yet none that perish, can have any just cause to complain against God; for when that that is sufficient is given to them, they have no cause to complain. But all who are saved, God is pleased at one time or another, that sutteth with his infinite Wisdom and good pleasure, so to draw, perswade, move and incline them to come unto him, and when come, so to preserve them with him, and in him, or if at any time he suffer them to depart, infallibly to reclaim them, before the end, that they shall certainly be saved; and this the Lord can well do, so as to put a difference betwixt Cattel and Cattel, or Men and Men, without their observation, and so as neither to give unto the one any occasion of Presumption, nor unto the other, of Despair, and with out giving any greater measure of inward Grace although he many and oft doth give a greater measure

meaſure to one than to another; for he is free to give of his own, as he pleaſeth) but only by ſuitable Providences and Diſpenſations, and means of his own chuſing; the one may be taken, and the other left, the one gained and ſaved, and the other not, the inward Grace being the ſame, both in kind and degree, in ſome that are ſaved, and in ſome that are not, as the Parable of the *Pounds* and *Marks* plainly declare, every Servant had his Pound or Mark, which is an equal ſum, and ſome improved it, and ſome not. And of this more abundant Love of God towards *Paul*, he himſelf taketh ſpecial notice, with great Thanks-giving unto God, 1 *Tim.* 1. 14, 16. *And the Grace of our Lord was exceeding abundant, with Faith and Love, which is in Chriſt Jeſus——Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering, for a pattern to them, which ſhould hereafter believe on him to Life everlaſting.* And the like notice he taketh of the great Love of God towards the believing *Epheſians* and *Theſſalonians*, for his chuſing them, and ſo for all other Believers of all other Churches and People, that God had choſen them from the beginning; and for this, he ſaid, *he labour'd, and endured all things, even for the ſake of the Elect, that they might be ſaved*, 2 Tim. 2. 10. And as it is the great work and end of all faithful Miniſters, to gather Gods elect, every where ſcattered, ſo of the Angels, *Act.* 24. 31. and ſo alſo of Chriſt Jeſus, according to *John* 6. 39. *cap.* 10. 27, 28, 29.

Isa. 43. 5, 6, 7, 8. *Rom.* 11. 7. And thus we find a great difference betwixt some that were invited to come to the Supper, who when they refused were no more called, but sentence passed against them, *that they should not taste of the Supper*, and others that were compelled to come in, *Luke* 14. 23, 24. not by using any violent Compulsion, but by infallible Perswasions and Motions of his Spirit of Love and Grace, that shall infallibly prevail with them. Nor doth this give to any man the least occasion either to presume or despair, as by saying, *Either I am elected, or not; if not elected I cannot be saved*, for that doth not follow; and yet it is most true, that either a man shall be saved, or he shall not, being contradictory Propositions, whereof the one is always true, and the other not. But this doth not infer, that he who shall not be saved, could not be saved. And seeing no man certainly knoweth, that he shall not before he discover it by his final Impenitence, therefore it is the wisdom of every one to improve with all diligence, that inward Grace, and all outward means and helps afforded him, to which if he do, according to his ability, he shall infallibly be saved. And though it is most true that there is a certain number elected in Christ Jesus, the elect Head and Foundation, and corner Stone, living and precious, that is infallibly known unto God, which make up a compleat, entire and perfect Body; yet seeing none knows that great Mystery, who is in any danger to fall

it, it is great folly for any man to presume, that he is safe, or upon a bare supposition, which can infer no positive conclusion, to resolve to be in any respect negligent: And he that by the Grace of God, doth know both his calling and election, that knowledge hath its proper tendency to make him the more diligent, to abound in all due Obedience and Thankfulness, which is the only way to retain the knowledge of it, after it is once obtained: And the Sad above-mentioned *Dilemma* is as idle & foolish, as who would argue, *I shall live for a Month or Year to come, or I shall not; if I shall not, I need take no care to save my life, seeing I shall dye; if I shall, I need take no care, for without taking care I shall live*; for seeing both these parts of the Argument are but *disjunctive*, they can infer no positive Conclusion. But as to a mans Salvation, the only safe and sure way of arguing is this, *If I use the Grace and Means that God hath given me, I shall infallibly be saved; and if I do not use them, I have no ground to expect that I shall, and therefore let me with all diligence do what is possible make use of them.* But the Doctrine of *Absolute Reprobation*, that maketh Salvation, or the effectual use of the means *absolutely impossible* to many thousands, yea, as they say, to the greatest part of Mankind, is a most woful and miserable Discouragement unto People.

3. The Lord Jesus Christ, by means of his Death, hath procured unto all men, both *Jews* and *Gentiles*, as the fruit and effect of his death, a means and Principle of divine Grace, Light, Life

and Power, that is the free Gift of God unto them, in the hearts of all men, together with subordinate and concurring outward Means and Helps, more or less, but sufficient unto all men, whereby they may be saved one time or another, before the end of the world; and the ordinary outward means of Salvation is the preaching of the Gospel of our Lord Jesus Christ, even Jesus of *Nazareth*, that was crucified for our Sins, and rose again for our justification, by qualified men, or failing of them, by reading, or hearing read the holy Scriptures, by which, after a sort, the *Prophets* & *Apostles* preach unto all men; or failing of these outward means, God supplying them by his inward Teachings & Revelations in mens Hearts, and some other secret ways and manners of his divine Providences, Dealings and Dispensations unknown to most men: For the proof of the first part, see *Rom* 5. 18. *Therefore as by the offence of one, Judgment came upon all men, to Condemnation; even so by the Righteousness of one, the free Gift is come upon all men unto Justification of Life: For which Righteousness of one, is the active & passive Obedience of our Lord Jesus Christ, by which the free Gift is come upon all.* The which free Gift is called *Grace*, and *the Gift of Righteousness*, and is expressed in this Chapter by four sundry Greek Words in the Greek Text, as *Charis*, *Charisma*, *Dorea Dorema*, all very significant; see further *John* 1. 9. *He was that true Light that lighteth every man that cometh into the World.* And the

called, *The Light of men*, John 1. 4. and John 8. 12. *I am the Light of the World, he that followeth me shall not walk in Darkneſs, but ſhall have the Light of Life.* And Tit. 2. 11, 12. *For the Grace of God that bringeth Salvation hath appeared unto all men, teaching us to deny Ungodlineſs*, &c. And Verſe 13. *Looking for that bleſſed Hope, and the glorious appearing of that great God, and our Saviour Jeſus Chriſt.* Epheſ. 3. 6. *That the* Gentiles *ſhould be fellow-Heirs, and of the ſame Body, and partakers of his Promiſe in Chriſt, by the Goſpel.* Col. 1. 26, 27. *The Myſtery which hath been hid from Ages and Generations, but now is made manifeſt to his Saints, to whom God would make known what is the Riches of the Glory of this Myſtery in the* Gentiles, *which is Chriſt in you, the Hope of Glory.* And Rom. 10. 8. *The Word is nigh thee, in thy Mouth, and in thy Heart; and that is the Word of Faith which we preach.* And verſe 6, 7. He underſtandeth it of Chriſt, which *Moſes* preached in the People of *Iſrael*, *Deut.* 30. 14. And becauſe this great Myſtery, which was in the *Gentiles*, was much hid in the time of the Law, and in all Ages of the world, until Chriſt came in the Fleſh both in *Jews* and *Gentiles*, as *Paul* called it, *The Myſtery hid from Ages and Generations*; therefore the *Pſalmiſt*, *Pſal.* 67. 2. prayeth, ſaying, *That thy Way may be known upon Earth, thy ſaving Health* (or thy *Jeſus*, Hebr.) *in all Nations.* For he ſaw that it was in them, but as it were hid, and veiled, according to the weakneſs and darkneſs

of that Dispensation; and therefore he prayed unto God, that it might be made known; and therefore as the Grace or Gift of Christ is in all men, so he, who is the Fountain and Root of it, from whom his Grace cannot be seperate, is in all men, to save them, within a Day of Visitation, or Salvation; for Christ is in all men but Reprobates, according to 2 *Cor.* 13. 6. And none are Reprobates, until Christ have left them, and given them up to final Impenitency and hardness of Heart. And for a proof of the second part see 1 *Cor.* 1. 21. *For after that, in the Wisdom of God, the World by Wisdom knew not God; it pleased God by the foolishness of Preaching to save them that believe:* See further, Verse 22, 23, 24, 25. and *Rom.* 16. 26. *John* 20. 31.

4. And because of this universal Grace and Love of God to all men, and that Christ is freely given of the Father to be a Saviour unto all men; therefore Christ hath commanded that his Gospel should be preached unto all Nations without exception of any; and did also prophecy and foretell, that the Gospel of the Kingdom should be preached in all the World, for a Witness unto all Nations, before the end of the World; and because he, who cannot lye, hath said it, we are bound to believe, it shall be fulfilled, that so all mankind may be accountable to the Man Christ Jesus, at the Day of Judgment, either to be rewarded, or punished by him, as they shall be found having obeyed, or disobeyed

his glorious Gospel, that hath been preached unto them, both inwardly & outwardly unto many, if not unto all, but inwardly, to be sure, unto all.

5. This divine Grace of our Lord Jesus Christ, in the Hearts of all men, hath had its various Dispensations and Manifestations, according to the several Ages of the world, and the several States and Conditions of men in it, both among *Jews*, *Gentiles* and *Christians*; and especially both in the *Gentiles*, and in the body of the *Jews* and People of *Israel* (excepting the Prophets, and others peculiarly favoured of God) the Principle it self was but little made known, or revealed, in respect of the great worth of it, and the great Virtue, Power and Glory that was in it, God in his infinite Wisdom reserving the more full Discovery and Revelation of it to the time after Christ his coming in the Flesh, and Death, Resurrection, and Ascention; yet so much was discovered of it, and so much good Fruit it brought forth, in the true Lovers and Improvers of it, as by means whereof, they were accepted of God in that day through Christ Jesus.

6. Whoever were perfectly justified, and saved in any Place or Age of the world, or Nation, People, or Faculty, they were saved only and alone by the Lord Jesus Christ of *Nazareth*, even the Man Christ Jesus, who dyed for them, & rose again; for there is no other Name given under Heaven, whereby men can be saved, but by that Name, to wit, by the Lord Jesus Christ of

Nazareth, who was crucified and raised again, *Acts* 4. 10, 11, 12. But here some will readily object, *How could any of the* Gentiles *be justified or saved by the Man Christ Jesus, and by virtue of his Death and Resurrection, who never heard of him, & never had the Mystery of it revealed unto them, & consequently had not Faith in Christ crucified, and risen again?* And upon this Head the Adversaries of Truth, both *Presbyterean*, *Independent* and *Baptist* Teachers, have taken great occasion, to cry out against the People, called in scorn *Quakers*, That *their Religion is only* Paganism, *and not* Christianity, *because they say, that* Heathens *or* Pagans *can be saved by their giving Obedience to the Light within them, without having Christ crucified, and raised again, outwardly preached unto them.* But these Adversaries of Truth little consider what Hypocrites they discover themselves to be, in this very Charge, when they make that a Crime in others, which they judge no Crime in themselves; for they themselves hold, *That there are not only elect Infants, dying in Infancy, who are regenerated, and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth; but other elect Persons, regenerated and saved by Christ, who are uncapable of being outwardly called by the Word*; citing *Luke* 18. 15, 16 *John* 3. 3. 5. *John* 3. 8. 1 *John* 5. 8. see Cap. 10 Sect. 1. of the *Westminster*-Confession, owned by the *New-England* Churches, and printed by them at *Boston*. And what they say of Infants, are

ther eleſt Perſons, who are uncapable of being outwardly called by the Word, that they are regenerated, and ſaved by Chriſt through the Spirit, who worketh when, where, and how he pleaſeth; the ſame, theſe called *Quakers* ſay, concerning the honeſt and faithful *Gentiles*, who were obedient to the Light of Chriſt in them, and were not outwardly called by the Word, or by outward Preaching; yea, and were uncapable of being outwardly called, when living in ſuch remote Places and Ages of the world, where the outward Preaching never came within their reach. For as a deaf man is uncapable of hearing a mans Voice, ſo is a man that hath his Hearing, (to wit, the faculty or ſenſe of Hearing) uncapable of hearing the Voice of a man, that is at a greater diſtance than his hearing can reach it. And ſeeing they plainly confeſs, that there are ſuch eleſt Perſons in the world, not only Infants, but theſe come to age, who are Regenerated, and ſaved by Chriſt through the Spirit, who worketh when, where, and how he pleaſeth, as their Words are, (and the Words are true, and a good uſe can be made of them againſt themſelves, who have confeſſed them) then let them forever be aſhamed to cry out any more againſt the honeſt People, called *Quakers*, for lying. Theſe honeſt *Gentiles*, who have not heard of Chriſt outwardly preached unto them, belonging to God's Election, are ſaved by Chriſt, and regenerated through the Spirit of Chriſt.

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And if the Spirit work when, where, and how he pleaseth, to wit, both in Infants, and persons at Age, who are not outwardly called by the Word, or uncapable of being so called, then let them recal and condemn their false Doctrine, that saith, *God hath committed his Counsel wholly to Writing; and the former ways of God's revealing his Will unto his People are now ceased, and there is no new Revelation:* as they have expresly, and without any reserve or exception, affirmed, *cap. 1. sect. 1* and *sect. 6.* For if God hath committed his Counsel wholly to Writing, then nothing of his Counsel is extant, where that Writing is not extant. And if all divine Revelation be ceased, then neither Infants, nor other Persons, who are uncapable of being outwardly called by the Word, have any divine Revelation, or inward Call by the Spirit: Or if Infants, and other Persons belonging to God's Election, be inwardly called, and renewed by the Spirit, then God hath not committed his Counsel wholly to Writing, nor are all the ways of God's revealing his Will to men ceased: for by their own Confession, it is revealed to all elect Persons, who are uncapable of being outwardly called by the Word, the Spirit working in them, when, where, and how he pleaseth.

7. But whether any are, or can be saved or satisfied, without the expres Knowledge and Faith of Christ crucified, and risen again, is our Question; and whether without all outward

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hearing of Christ crucified, outwardly Preached unto them, is another Question: for without all outward preaching of men, the mystery of Christ crucified can be revealed, and preached inwardly to men by the Spirit of God, and by the same Spirit, Faith can be wrought in them for that inward hearing, as these men confess. And though it may seem hard and difficult, to prove that all honest *Gentiles*, who did by Nature (to wit, by the Principle of the *divine Nature* implanted into the true Nature of Man) the things contained in the Law, had that express knowledge and Faith of Christ crucified, and raised again; yet it is more hard and difficult unto them, who affirm they had it not, to prove it, seeing the Spirit, who worketh when, and where, and how he pleaseth, might reveal it unto them; and that they grant, *the Spirit doth work to all elect Persons, who are not outwardly called by the Word, and doth regenerate and save them by Christ.* And to the further clearing of this matter, we are to consider, that the Work of Salvation is not a thing that is commonly done in an instant, but hath its gradual Steps, its *beginning*, *progress* and *finishing*, even as Faith it self hath; for as at the first instant of a man's *sincere* believing, he is entred into a state of Salvation, so as his Faith groweth, his Salvation doth gradually encrease and grow with it, the which *Salvation* is not only a *Salvation from Wrath to come*, or from Hell fire and torment,

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but is a *Salvation from Sin*, and from under th
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Error, and Darkneſs of Underſtanding, and
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bringing Man into Conformity unto the Imag
of the Son of God, the heavenly and ſecon
Adam: And the true knowledge of Chriſt, an
of God the Father, being a part of the Image o
God, that is to be renewed in them that are to b
ſaved, according to *Col.* 3. 10. *And have put on th
new man, which is renewed in* Knowledge, *afte
the Image of him that created him.* Therefore i
doth neceſſarily follow, that *perfect Salvation*, i
the full extent of it, cannot be had without th
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him, both as he is that eternal Word, and So
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was with the Father before the World was, b
whom all things were made, and as he is Go
manifeſt in the Fleſh, juſtified in the Spirit, G
to wit, Chriſt crucified and raiſed, which *Pa*
calleth *the great Myſtery of Godlineſs*; And th
both Salvation and Faith is gradual, and hath it
ſteps and progreſs, beginning, growth an
perfection, is very clear, both from the Scrip
tures Teſtimony, and the Saints experience; fo
Paul writing to the believing *Philippians*, exhor
ted them to work out their Salvation with Fea
and Trembling, 2 *Philip.* 12. So, though th

were entred into a ſtate of Salvation, through Faith in Chriſt, yet it was not perfected in them, but was to be further wrought out; and to encourage them in this great Work, he told them, *It was God which worketh in them, both to will and to do of his own good pleaſure.* And *Paul* encouraged the believing *Romans*, & alſo himſelf, ſaying, *Now is our Salvation nearer than when we believed,* Rom. 13. 11. And the perfect *Salvation of Souls* is called the *end of Faith.* 1 Pet. 1. 9. And verſe 10. *Of which Salvation the Prophets have enquired, and ſearched diligently, who prophecyed of the Grace that ſhould come unto you.* Verſe 11. *Searching what, or what manner of time the Spirit of Chriſt, which was in them did ſignifie, when it teſtified before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* And Verſe 13. *Wherefore gird up the Loins of your Mind, be ſober, and hope to the end, for the Grace that is to be brought unto you in the Revelation of Jeſus Chriſt* (ſo the Greek hath, viz. *Enapokalypſei*) And Phillip. 1. 6. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it unto the Day of Jeſus Chriſt.* And as the Work of the outward Creation, is diſtinguiſhed into ſix Dayes, and that a Day of Sabboth, or Reſt, which is the perfection: So the Work of the inward Creation, which is the creating men anew in Chriſt Jeſus, by way of Analogy, may be ſaid to have its ſix Dayes, and then the ſpiritual Sabboth, or Reſt, according to *Heb.* 4. 9. *There remaineth therefore*

a Sabbath to the People of God. And verse 11. *For he that is entred into his Rest, hath ceased from his own Works, as God did from his.* And verse 11. *Let us labour therefore to enter into that Rest, &c.* Where its plain, the Writer doth hint at the said Analogy. Now though it ought to be granted that the Knowledge and Faith of Christ crucified and raised again, doth belong to the finishing and perfecting of the Saints Salvation, yet it is most clear and plain from Scripture, that it doth not universally belong to the beginning of it. For we can prove most clearly from Scripture, that the good Work of God, even the Work of Salvation was begun in them, who had not that Knowledge and Faith of Christ crucified; as first, to instance in *Nathaniel*, of whom Christ gave a noble Testimony, *Behold an* Israelite *indeed, in whom is no Guile*, John 1.47. And yet at that time he had not Faith in Jesus of *Nazareth*, as being come in the Flesh, but reasoned or questioned, saying, *Can any good thing come out of* Nazareth? Philip *saith unto him, Come and see*, &c. Next, to instance in the Disciples of Christ, who for sometime, after they had followed him, and that *Peter* had confessed to him, that he was the Son of God, and that Christ had told him, his Father had revealed it to him; yet the mystery of his Death and Resurrection was for all that hid from him, and the rest of them: For this see *Mark* 9.31. *For he taught his Disciples, and said unto them, The Son of man is delivered into the*

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Hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third Day. And verſe 32. *But they underſtood not that ſaying, and were afraid to aſk him.* See again, *Luke* 9. 43. But that inſtance of *Cornelius* is a moſt manifeſt and clear demonſtration of this Truth: for this *Cornelius* was a *Gentile*, and uncircumciſed, and therefore no Proſelite of the Covenant to be ſure; and though ſome alledge, that he was a Proſelite of the Gate (according to that diſtinction that was among the *Jews* of a two-fold ſort of Proſelites, one of the *Covenant*, that received Circumciſion and the Law, another of the *Gate*, that did not receive Circumciſion) yet this is but meerly alledged without all proof. But if he was a Proſelite of the *Gate*, it is certain at that time, when the Angel was ſent unto him, he had no expreſs Knowledge, nor Faith of Chriſt crucified, for that was the thing, which *Peter* was ſent to preach unto him, by hearing of which he was to receive the holy Ghoſt, and be ſaved; for the Angel told him, *That Peter ſhould ſpeak Words to him, by which he & all his Houſe ſhould be ſaved*; ſee *Acts* 11. 14. Now although at that time, when the Angel appeared unto him, *Cornelius* had no Knowledge no Faith of Chriſt crucified, yet he was in a good eſtate; and well were it for many called *Chriſtians*, that they were in as good eſtate as he then was in: When the Angel appeared to him, he told him, *That his Prayers, and his Alms were come up for a memorial before God*, Acts 10. 4.

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And it is said of him, verse 2. *He was a devout man, and one that feared God, with all his House, which gave much Alms to the People, and prayed unto God alway.* And with respect to this, *Peter* began his Preaching, saying, *Acts* 10. 34, 35. *Of a truth, I perceive that God is no respecter of Persons, but in every Nation he that feareth him and worketh Righteousness, is accepted of him.* Now who dare be so bold to say, *Cornelius* at this time had no real and true beginning of Salvation, or of saving Grace and Faith, before *Peter* did preach Christ crucified & raised again unto him? For although *Cornelius* had not at that time Faith in Christ crucified, yet he had (without all question) Faith in God, and in the Word of God that was in his Heart, and that Word was Christ in him, though the Mystery of Christ was not fully revealed unto him at that time, and in that state he was accepted of God, & yet not for his Works sake, but for Christ. And therefore men may have a beginning of true Faith, and of a true Work of Salvation begun in them, when the Mystery of Christ crucified, and raised again, is not revealed unto them. For that Mystery (being so great as it is) was not in that Day, to wit, before Christ came and suffered in the Flesh, preached, as one of the first and most necessary things to be first known and believed, as without the Faith and Knowledge of which no man could be in any degree blessed, otherwise, when Christ began to Preach, he would have preached

it as one of the first things; and when he sent his Disciples to preach the Gospel, before he suffered Death, he would have given them an express Commission to preach it to all People, how he was to be crucified, and raised again the third day, but the Mystery of it at that time they knew not, and therefore could not preach it then: Nor did he preach it himself, when he began his Ministry, nor for a considerable time afterwards, until the time drew near that he was to suffer. In all that excellent Sermon of his on the Mount, not one Title or Word doth he mention of his Death and Resurrection expressly, but he taught the Law and the Prophets, and expounded the Spirituality of the Law, in its extent, far beyond the reach and conception which the People had of it at that time, and withal dropped some Evangelical Precepts unto them, and taught them the right way of *Praying*, *Fasting* and *Alms*, and pronounced them blessed, that hungred and thirsted after Righteousness, and were poor in Spirit, that were Merciful, that were Meek, and Peace-makers, and that mourned, &c. and suffered for Righteousness sake. And therefore it may be very fairly concluded, that the express Knowledge and Faith of Christ crucified, is not of absolute and indispensible necessity (especially where it hath not been preached, nor revealed) unto the beginning of a man's Salvation, although it is really of absolute and indispensible necessity unto the finishing and perfecting

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fecting of it, becauſe, as hath been already ſaid, our inward renewing unto God, when perfected, in us, is a renewing us perfectly, and not in part only, into the Image of God; and a part of that perfect Image, is the perfect Knowledge of God, and of Jeſus Chriſt, whom to know is Life Eternal; and that perfect Knowledge requireth men to know him, as he came in the Fleſh, and died, and role again, which is that *great Myſtery of Godlineſs*, as *Paul* called it, 1 *Tim.* 3. 16. But if theſe men, who own that ſaid Confeſſion of Faith, enquire, whether all theſe honeſt *Gentiles* that lived in the world, or do now live in the world, who have not had Chriſt crucified, outwardly preached unto them, but were diligent to frame their Lives according to the Light that was in them, died in a ſtate of Salvation? I ſay, yea, they did; and this I may the rather ſay, according to their own Doctrine. For what if they had not the perfect Knowledge and Faith of Chriſt crucified, when they lived? yet they might have it at their Death, to wit, in the paſſing through the Valley of the ſhadow of Death, according to *Pſal.* 23. 4. Even when they are not able to demonſtrate unto the Living, what is then revealed unto them? And as it is in *Job* 33. 23, 23, 24. *When a vext Soul draweth near unto the Grave, and his Life to the Deſtroyers, then may be a Meſſenger with him, an Interpreter, one of a Thouſand, to ſhow unto man his Uprightneſs, then he is gracious unto him, and ſaith, Deliver him from going*

going down to the Pit; *I have found a Ranſom, or Attonement*; ſee the *Hebr.* or Margine of the *Engliſh* Bible. Or if I ſhould ſay, they receive this perfect Knowledge of Chriſt after Death, it is according to your Doctrine, who ſay, *The Souls of the Righteous (generally or univerſally) after Death, (note, after Death) being then made perfect in Holineſs, are received into the higheſt Heavens*, &c. Theſe are the expreſs Words of your *Catechiſm*, cap. 32. ſect. 1. But when, and how, or at what preciſe time theſe honeſt *Gentiles*, who uſe their greateſt diligence to frame their Lives according to the Light that is in them, and yet have not had the Death, and Reſurrection of Chriſt outwardly preached unto them, when they then lived in the World, is not my preſent buſineſs to determine: It doth ſuffice, that I have demonſtrated from Scripture, that men have been in a ſtate of Salvation, and acceptance with God, who have not had the myſtery of Chriſt, his Death and Reſurrection, made known unto them; and ſurely, theſe men continuing faithful to what they had received, when they died, could not periſh. For it is impoſſible that any man, who hath the Work of Salvation really begun in him, though but as a Child in Knowledge, that holdeth faſt the beginning of his Confidence firm unto the end, can periſh, *Heb.* 3. 14.

8. And as concerning the diverſity of the Diſpenſations of the divine Grace given unto ſeve-

in the ſeveral Ages and Places of the world, according to the ſeveral States and Capacities of men in the world, the Scriptures teſtimony is very plain and clear, which declareth both of the manifold Grace, and manifold Wiſdom of God, 1 *Pet.* 4. 10. *Epheſ.* 3. And *Epheſ.* 1. 10. *Paul* mentioneth the Diſpenſation of the fulneſs of time, as being the greateſt, with reſpect to the fore-going Diſpenſations, before that fulneſs of time came, and they may be diſtinguiſhed, as *Paul* doth diſtinguiſh them very plainly into three, to wit, *Diverſity of Operations, but one God; and diverſity of Adminiſtrations, but one Lord; and diverſity of Gifts, but one Spirit*, 1 Cor. 12. 4, 5, 6. The operations belonging to the Law, as inwardly diſpenſed, the Adminiſtrations to the Prophets, and to Chriſt's coming in the Fleſh, and to the Apoſtles, their Preaching, both before Chriſt was crucified, and roſe again, and afterwards the Gifts to the holy Spirit, as they were the effect, and fruit of the Apoſtles Preaching, and the end of it; And according to the Scripture, the firſt is that divine Diſpenſation proper to Men, as Children, in the Knowledge of God, and in Virtue; the ſecond, to that which is proper to Men, as in Youth, or middle Age; the third as proper to Men of full, or ripe Age. And each of theſe Diſpenſations may be ſaid to have their proper and peculiar inward *Baptiſm or ſpiritual Waſhing*; the firſt being the Baptiſm of the Father, the ſecond being the Baptiſm both

of the Father, and of the Son; the third being the Baptiſm of the Father, the Son, and the holy Ghoſt, which Chriſt commanded his Diſciples to adminiſter, after he roſe from the dead, and gave the holy Ghoſt, *Matth.* 28. 19. Which is not to be ſo underſtood, as if the three, to wit, the Father, the Son, and the holy Ghoſt, did not work together in all theſe three Diſpenſations; for certainly they did; but becauſe in the firſt Diſpenſation, God only was known as Creator, and Father of all mankind, in the ſecond, both the Father and the Son were known, and in the third, the Father, the Son, and the holy Ghoſt are known, and the Myſtery of the three, and of the more abundant divine Grace that accompanieth this Knowledge, largely opened and revealed. And though I ſay the firſt belonged to the Law, as inwardly diſpenſed, yet that very Diſpenſation of the Law was not meerly Legal, but had Grace and Mercy mixed with it: For no Diſpenſation, without the Grace and Mercy of God, could have been in any reſpect ſerviceable unto men; therefore the Law, both as outwardly and inwardly adminiſtred, had always ſome meaſure of divine Grace mixed with it; and therefore in the ſecond Commandment, the ſubſtance of all the Ten Commandments, being commonly acknowledged to have been delivered by God himſelf to the *Gentiles*, who had not the written Law, God did reveal himſelf *to be a gracious and merciful God, viſiting the Iniquities of the*

Fathers upon the Children, unto the third and fourth Generation, but shewing Mercy to Thousands of them that love him, and keep his Commandments. And as I have already proved from the expreſs Teſtimony of the holy Scripture, by the Obedience of one, to wit, the Lord Jeſus, who dyed for all, the free Gift and Grace of God is come upon all unto Juſtification of Life, *Rom.* 5. 18. And Chriſt himſelf is the Myſtery hid in the *Gentiles*, being that *Word of Faith* which *Moſes* preached in the *Jews*, and *Paul* in the *Romans*, Chap. 10.

9. And ſince it is ſo, that Chriſt is really that Light that doth lighten the *Gentiles*, and is Light in them, who have not heard him outwardly preached unto them: it is no leſs than real Blaſphemy (though pardonable upon Repentance) to ſay, as the *Presbyterian* and *Independent* Teachers of both Old and *New-England* have ſaid in their Confeſſion of Faith, *That the Light in men*, (which they call, the Light of Nature) *that doth ſo far manifeſt the Goodneſs, Wiſdom and Power of God, as to leave men inexcuſable, yet is not ſufficient to give that Knowledge of God, which is neceſſary unto Salvation*; as they expreſly affirm *cap.* 1 *ſect.* 1. And *cap.* 10. *ſect.* 4. they ſay expreſly, *Men not profeſſing the Chriſtian Religion* (to wit, the Faith of Chriſt's Death and Reſurrection) *cannot be ſaved, be they never ſo diligent to frame their Lives according to the Light that is in them*; Which here again they call, *the Light of Nature*. And as for the expreſſion, *the Light*

of

of Nature, it may be safely enough owned (in a true Scripture sense) though not in the sense of them, who do so call it. For as Christ is called the *Light of men* in Scripture, (*John* 1. 4. *In him was Life, and the Life was the Light of men*) so he may be very well called the *Light of Nature*, to wit, lightning the dark Nature of man; and not only so, but quickning and sanctifying Nature in all men, who joyn thereunto, and the *Word of God in the Heart*, *James* calleth it, *Ton Ephuton Logon*, the innate Word, *i. e.* put into the Nature of men, which is able to save their Souls. But the *Presbyterean* and *Independent* Teachers of Old and *New-England*, by the *Light of Nature*, mean only that it is some natural Faculty of man's Soul, as to say, his natural Understanding, or his natural Mind & Conscience: And according to them, there is no other Light, or Principle of Knowledge or Virtue in man, generally and universally, nay, not in any who profess not the *Christian Religion*, though ever so diligent to frame their Lives according to the Light that is in them, as they expressly affirm; and yet in manifest Contradiction to their own Doctrine, they have confessed, *That Persons elected, are saved by Christ, and regenerated through the Spirit, who are uncapable of being outwardly called by the Word*, cap. 10. sect. 3.

10. But that Light that is in men generally (within their day of *visitation*) is not any natural Faculty of man's Soul, as to say his natural Un-

derſtanding or Conſcience is manifeſt; 1ſt because they do confeſs, that Man by his fall is become dead in Sin, and wholly defiled in all the Faculties and Parts of Soul and body; and indeed ſo he is, and his Underſtanding is ſo darkned naturally, that he is called *Darkneſs*, and therefore he hath not any Light that is left in him, as ſome call it the *Reliques of Light left in him ſince the Fall*; for if he did fall wholly, then no Light was left in him, nor Virtue, nor Goodneſs, as they confeſs, *cap. 9. ſect. 3.* that *Man is altogether averſe from good.* 2*dly*, they confeſs, *That all Sin is a Tranſgreſſion of the righteous Law of God*, cap. 6. ſect. 6. And therefore the *Gentiles*, who have not the Law outwardly delivered unto them, ſeeing they are Sinners, do tranſgreſs againſt the righteous Law of God; now where is this righteous Law, but in their Hearts? And this righteous Law cannot be any natural Faculty of fallen man, which they confeſs is wholly defiled and corrupted, and unholy, and unrighteous. 3*dly*, they confeſs, *that it is ſufficient to leave men inexcuſable*, ſect. 1. cap. 1. And therefore it is alſo ſufficient to make men excuſable, who are diligent to frame their Life according to it; and to ſay the contrary, is to contradict that very inſtinct of common Juſtice that God hath put into mens Hearts. 4*thly*, the Scripture ſaith, that ſome of the *Gentiles* their Thoughts did excuſe them in well doing, as it did accuſe them in evil doing, *Rom.* 2. 15

5*th*,

5thly, The Apoſtle *Paul* doth plainly diſtinguiſh it from the Conſcience, *Rom.* 2. 15. the true Tranſlation being, *Theſe Conſciences co-witneſſing or bearing a joynt Witneſs with that righteous Law or Principle.* 6thly, He calleth it the Truth, and that which may be known of God, which God hath ſhewed unto them, which gave them the Knowledge of God, and ſhewed them the goodneſs of God that leadeth to Repentance; and alſo gave them to know the Judgment of God, and revealed the Wrath of God from Heaven againſt them: and becauſe that many of them, who knew God, did not glorifie him as God, nor were thankful, therefore God gave them over to a reprobate mind; and therefore they were not Reprobates from the beginning, far leſs from all Eternity, as theſe men alledge. And therefore any Light or Illumination that theſe *Gentiles* had in them, or that any men have in them, is a new Gift and Grace of God, and gracious Viſitation of God unto them, as the Apoſtle calleth it, *Rom.* 5. 18. Moreover, that God himſelf doth inwardly ſpeak to men generally in their Hearts, both in good men and bad, and is their Teacher, and doth warn them, yea, and fore-warn them of Evil and Wrath to come, and doth reprove and convince them of Sin, is the Teſtimony of the holy Scripture in many places; ſee *Pſal.* 94. 10. *Pſal.* 50. 1. 16. to 22. *Amos* 4. 13. *Micah* 6. 8. *Prov.* 8. 1, 2, 14. *Job* 28. 28. Chap. 24. 13. and 21. 14. And it is a place greatly worth noticeing,

noticeing, *Luke* 12. 20. *God said unto him, Thou Fool, this Night thy Soul shall be required of thee*: And where did God say thus to him, but in his Heart? And therefore it hath been the way of God, and ever will be to speak to men in their Hearts, to call them, and warn, and fore-warn them of evil and danger, and to perswade and incline them to that which is good: And they who deny this, as they belye God, and say, *It is not the Lord that speaketh, and calleth to men in their Hearts*; so they do a great injury & wrong unto men, who instead of turning them to God's Teachings in their Hearts, turn them away from them; and they do ill deserve so great Wages of the People, so to turn away the Ears of the People from God's inward teachings in their Hearts, and from the Word of his Grace, which is able to save their Souls. And to conclude, although the Dispensations of the divine Grace be various, and may be variously distinguished into more or less number, yet God and Christ, and the holy Spirit are one, and the one Author of all these various Dispensations; and who-ever is faithful unto God in any of them, is accepted in Christ, and for Christ's sake, and not otherwise. And though the last, which is the pure and perfect Christian and Gospel Dispensation, is far more excellent, and far surpassing either that among the *Gentiles*, who had not the outward Law, or that among the *Jews* and People of *Israel*, who had the outward Law, and the Prophets, yet

every

every one of them had their Glory in their day, and that inward divine Diſpenſation that is now among the *Gentiles*, who have not Chriſt as yet outwardly preached unto them, hath its Glory and great Service and Bleſſing to them who are faithful to God in it; and ſuch who continue faithful therein to the end, ſhall never periſh; and though it be not purely and throughly *Chriſtian* and *Evangelical*, but rather more Legal, yet it is alſo partly *Chriſtian* and *Evangelical*, and the pure Goſpel Diſpenſation is hid within it, as a Wheel within a Wheel, or as the moſt holy place was hid within the outer Court, and there, to wit, in that firſt Diſpenſation, Chriſt, as it were, lieth as in ſwadling Cloathes: and though the *Jews* do not know him as he is there, yet ſuch as the Wiſe men from the Eaſt, do both know and honour him, as the King of the *Jews*, yea, as King and Lord, both of Heaven and Earth, who is in all, and through all, and over all, bleſſed forever, *Amen*.

CHAP. VII.

Concerning Juſtification, and the Nature of true Faith, whether Aſſurance is of the Nature of it.

1. WHen the Scripture ſaith, *God juſtifieth the Ungodly*, Rom. 4. 5. It is not to be underſtood that he doth juſtifie them in their Ungodlineſs, but from it; as the like manner of Speech is uſed, *Acts* 13. 39. *And by him*

all

all that believe, are justified from all things, from which ye could not be justified by the Law of Moſes. For ſeeing, according to the Law of God, *He that juſtifieth the Wicked is an Abomination to the Lord*, Prov. 17. 15. God himſelf can do no ſuch thing, as to juſtifie a wicked or ungodly man in his Ungodlineſs.

2. As it is only the true Believer, who hath Faith in Chriſt Jeſus, whom God juſtifieth; ſo it is only he who is truly ſanctified, and regenerated or born again of the Spirit of God, whom God doth juſtifie, who are called the Seed of *Iſrael*, Iſa. 45. 25. *In the Lord ſhall all the Seed of* Iſrael *be juſtified, and ſhall glory.* For as a Rich man, when he dyeth by his Will or Teſtament, leaveth his Goods or Riches not to Strangers, but to his own Kindred, as his Brethren, or Children, and to his Wife; ſo our Lord Jeſus Chriſt hath left by his Will and Teſtament, when he dyed, his Spiritual Goods, to wit, *Remiſſion of Sin, Juſtification, Adoption* and *Eternal Life*, only to his true ſpiritual Kindred, to wit, his Brethren, who are born from Above, and ſpiritually related unto him, who are the true Children of God, by ſpiritual Regeneration, and renewing of the holy Ghoſt, and who are his true Church, and Body, and of his Fleſh and Bones, according to *Epheſ.* 5. 30.

3. And therefore not only *Faith*, but true inward *Sanctification*, and a thorow inward renewing into the Image of God, and Conformity of the whole man

man, unto the Image of the Son of God, is a Condition and Qualification neceſſarily required, in order unto mens being perfectly juſtified in the ſight of God; and as no man is juſtified, but who is ſanctified, ſo no man is any more, or further juſtified than he is ſanctified.

4. According unto which, God doth juſtifie men, not only by Faith in Chriſt, but by a real inward Righteouſneſs or Holineſs, which he doth beget in them by his holy Spirit, and not only *Faith*, but *Love*, *Hope*, *true Righteouſneſs*, and *Holineſs*, *Meekneſs*, *Temperance* and *Humility*, and all other Evangelical Virtues, and Fruits of the holy Spirit, are the Inſtruments and Means whereby men obtain free Juſtification through Chriſt Jeſus, and whereby they are enabled, and fitted or qualified to apply Chriſt Jeſus, and his Righteouſneſs unto them, ſo as to have the ſame imputed unto them, and made theirs, to wit, Chriſt, and all his ſpiritual Bleſſings, Gifts and Benefits, and his Death, and Sufferings, and Obedience, with all the bleſſed Effects and Fruits of it. For as a Line that is ſtraight, cannot be applyed unto another Line that is crooked, but unto a Line that is ſtraight; ſo cannot the Lord Jeſus Chriſt, who is the Righteouſneſs of God, be applyed unto men for Juſtification, unleſs theſe men be made righteous, as he is in likeneſs, or conformity unto him, although not equal unto him: And therefore *John* did ſeaſonably give the warning and caution, fore-ſeeing that many

would

would claim to be righteous, or justified, when they were not really doers or workers of Righteousness, 1 *John* 3. 7. *Little Children, let no man deceive you; he that doth Righteousness is righteous, even as he is righteous.* And the same *John* said, *Rev.* 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life,* &c. Which is equivalent to their being justified, seeing Justification doth include in its Nature, a Right, or Interest in Christ, who is that Tree of Life.

5. It is therefore a gross Error, and a false and Antichristian Doctrine, in these Faith-publishers at *Westminster*, espoused by the *Presbyterians* and *Independants* Teachers in *New-England*, *That God doth justifie men, not by infusing Righteousness into them, but by pardoning their Sins, and accepting them as righteous*, &c. cap. 11. sect. 1, 2. And also, that, they say, *Faith receiving and resting on Christ, and his Righteousness, is the alone Instrument of Justification*, is another great Error. For as *Faith* may well be compared to one Hand of the Soul, whereby it receiveth and embraceth the Lord Jesus Christ; so *Love*, which is an inward Evangelical Grace and Virtue, that is shed abroad or infused into the Soul, by the holy Ghost, may be compared to another Hand and Arm, whereby it doth receive and embrace him. And all the inward Evangelical divine Virtues and Graces that are wrought and begot in the Soul, by the holy Spirit of Christ, are, so to speak,

whole intire Body, consisting of many Members, whereby the Soul doth embrace and cleave unto the Lord Jesus Christ; and thus a perfect Union cometh to be witnessed betwixt the faithful Soul, and the Lord Jesus Christ, when it is joined unto him, receiveth him, and cleaveth unto him, not by one single Grace or Virtue, called *Faith*, but by all other divine Graces and Virtues, which make up a whole intire Body, having many Members and Joynts, whereby the Soul cleaveth to him, as one streight Line is joyned to another, or as one streight Body to another, not in part only, but in all parts. And thus also doth the Lord Jesus Christ embrace the whole Soul in all its spiritual and divine Powers & Virtues, that he hath freely confered upon it: And hence it is, that true Believers are said to put on the Lord Jesus Christ, as a man putteth on a Garment. Now he that putteth on a compleat or intire Garment, every part of his Body cleaveth to it; even so the Soul that putteth on Christ, cleaveth to him by all its spiritual Members, which are the divine Evangelical Virtues, wrought in it by the holy Spirit of Christ, even as the Sins and evil Lusts are called the Members on Earth, *Col.* 3. 5.

6. But though real inward *Holiness* and *Righteousness*, as well as *Faith*, be the Instruments, whereby men are justified, yet they are not the Foundation and Ground of Justification, but the Lord Jesus Christ alone, even Jesus of *Nazareth*, who

who dyed for our Sins, without the Gates of *Jerusalem*, and rose again in his intire and perfect Obedience and Righteousness, is the alone and only Foundation and Ground of Justification, on which the Souls of all the Faithful are to rest for Justification, and Remission of all Sin; and therefore no man is to rest or relie upon the best Works, or Righteousness, or Obedience, that he doth or can do, even when helped to perform the same, by the help of the holy Spirit: For this were to put good Works in the room of Christ, which ought not to be; for no Works of Righteousness or Holiness done by us, even by the help of the holy Spirit, is the Foundation of the Saints *Faith*, or *Justification*, but Christ alone, and the *free Love*, *Mercy*, *Grace* and *Favour* of God the Father revealed in him, and by him, through the holy Spirit. For seeing all men generally have sinned, no mans best Obedience for Sin formerly committed, can be a Ransom unto God, but Christ alone is the Ransom, even he who was crucified, and rose again (1 *Pet.* 3. 18.) *The Just having suffered for the Unjust, that he might bring us unto God.* And as no man can redeem the Soul of his brother, so nor can he redeem his own Soul; *For the Redemption of the Soul is precious, and ceaseth forever*, Psal. 49. 8. *viz.* to be the Work of man, but it is only and alone the Work of him, who is both God and Man, according to verse 15. *But God will redeem my Soul from the Power of the Grave*

y he ſhall receive me, Selah. See further theſe
her Scriptures, *Epheſ.* 1. 7. *Col.* 1. 14. *Heb.* 9.
2. 15. *Gal.* 3. 13. 1 *Pet.* 1. 18. *Rev* 5. 9. *Mat.*
, 28. 1 *Tim.* 2. 6. *Job* 33. 23, 24.

7. And ſeeing Remiſſion and Pardon of Sin for
Chriſt's ſake, is a part or branch of *Juſtification*,
s theſe Faith-publiſhers do acknowledge, and
hat it is of ſuch neceſſity, that none may
xpect pardon without it, as they confeſs, *cap.* 15.
ſ. 1. Is it not very manifeſt, by their own
Confeſſion (though in plain contradiction to
heir own Doctrine) that Repentance is a neceſ-
ary Inſtrument and Condition whe eby to obtain
uſtification. And indeed the Scripture layeth
qual weight upon Repentance and Converſion,
s it doth upon Faith, in order to obtain Remiſ-
on or Pardon of Sins, *Acts* 3. 19. *Repent ye there-
re, and be converted, that your Sins may be blot-
d out.* Acts 26. 18. *To turn them from Darkneſs
nto Light, and from the Power of Satan unto God,
hat they may receive Forgiveneſs of Sins,* &c. And
hen the Scripture ſaith, *Titus* 3. 5. *Not by
Works of Righteouſneſs, which we have done, but
according to his Mercy he ſaved us.* It is clear,
hat Works before, or without true Faith are
nderſtood, and not the inward Work of San-
ification, as is clear from the following Words,
*by the waſhing of Regeneration, and renewing of the
ly Ghoſt.* And if the real inward Work of *San-
ification* and *Obedience* had not been neceſſary to
alvation, the Scripture would not have ſaid,

Work out your Salvation with Fear and Trembling. Rom. 8. *If ye through the Spirit do mortifie the Deeds of the Body, ye shall live.* And therefore when *Paul* doth so earnestly plead that men are not justified by the Works of the Law, it is evident, he doth only exclude those legal performances and Observations that the *Jews* rested in, who had not Faith in Christ. And that no Works, however so good or holy, being performed by men, ought to be rested in, as a Foundation or ground of justification, for that were to exclude Christ, and make his Death of no effect. And again, when *James* doth plead so earnestly, that *men are justified by Works, and not by Faith only*, giving an instance in *Abraham* and *Rahab*, he only placeth Faith and Works together (viz. such Works as accompany true Faith, and work together with it) as necessary Instruments and Conditions, whereby to obtain Justification, but not to be the Foundation thereof.

8. And whereas *Paul* generally so much useth that manner of Speech, of *Justification by Faith*, it is manifest that by Faith, he doth not mean only that single Virtue called *Faith*, but as by way of *Synecdoche*, the most eminent, or noted part, is put for the whole, as when in Scripture as well as in common Speech, the Head of a man is put for the whole man, *Ezek.* 3. 4. *Ezek.* 17. 21. Even so by Faith, the Apostle in these places doth mean the whole complex or systeme, or intire Body of the Evangelical Virtues and Graces, whereof

whereof Faith is as it were the Head, and is first in order of Nature, at least, in respect of the other, and sometimes also by Faith he understandeth, the whole Evangelical Dispensation and Doctrine, as especially in that noted place, *Gal.* 3. 23. *But before FAITH came, we were kept under the Law*, &c. And verse 25. *But after that FAITH is come*, &c. Where certainly *Faith* doth not mean only that single Virtue, called *Faith*, but the whole Evangelical Dispensation, with all the Spiritual Gifts and Graces of it. And again, *Gal.* 3. 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* which hath the same signification. And thus in common Speech among *Christians*, and *Christian* Writers, the *Christian* Faith doth signifie the whole *Christian* Religion and Obedience; and so Unbelief in Scripture is put for all other Sin that men generally are under, before they believe, as *Rom.* 11. 32.

9. True Faith in Christ Jesus, (on whom alone the Soul resteth, as on the true Foundation, for Justification, and all other divine and spiritual gifts & blessings) is not only a believing in him, as he is the *Word*, which was in the beginning with God, and is God, by whom all things were made, and which was in all the Prophets, and faithful and holy men in all Ages, but as the same Word did take Flesh, and was God manifest in the Flesh, justified in the Spirit, &c. 1 *Tim.* 3. 16. which *Paul* called, *The great Mystery of Godliness*, to

wit, *Christ crucified, and risen again, made of a Woman, made under the Law, the Son of God, that did come in the likeness of sinful Flesh, made like unto us in all things, Sin excepted; who being in the form of God, and thought it no Robbery to be equal with God, humbled himself, and took upon him the form of a Servant; and was found in the true Form and Nature of a Man, the Seed of* Abraham *and* David, *conceived by the holy Ghost, and born of the Virgin* Mary, *at* Bethlem, *in the Land of* Judah. And thus the true Faith doth not divide Christ, but receiveth him, and joyneth the Soul unto him intirely, to wit, the whole and intire Christ, both as he did come outwardly in the Flesh, and as he did, and doth inwardly come in the Spirit; and as the said true Faith doth not divide him, so nor doth it divide his Offices, but taketh or receiveth him in all his Offices, as *King, Priest* and *Prophet, Shepherd, Physitian, Husband*, &c. And as he is called (*Jerem.* 23. 6.) *The Lord our Righteousness*, in Scripture; so as none can have him to be their Righteousness and Justification, but who have him to be their Lord, King and Ruler in them, and their Sanctification, Wisdom and Redemption. And thus every truly believing Soul, is as the true Mother of the Child, who would not have the Child divided; but she who was not the true Mother of the Child, she would have the Child divided; a true Figure of all false *Christians*, who would have Christ divided, and by, *They believe in Christ*

without

without them, but do not believe and receeive Christ within them, as God the Father doth inwardly reveal him; or as *Ranters*, and other high Notionists, who pretend to believe in Christ, as he is the Word and Light in them, but slight and blaspheme against Christ that was crucified without them. Whereas the true Believer doth both believe in Christ, and receive Christ, as he came in the Flesh, and was crucified for our Sins, & rose & ascended into Heaven, & is now in Heaven glorified, in the intire and perfect Nature of man, in Soul and Body, appearing in the presence of God for us, our Advocate with the Father, and also doth believe in him, and receive him spiritually, to live and dwell in his Heart, as he is the Lord that Spirit, and the second *Adam*, or heavenly Man, the quickning Spirit, who is the true spiritual Meat and Drink to every believing Soul, even as Christ said, *I am the true Bread of Life, he that eateth me, shall live by me.*

10. And this true Faith, in the least true measure of it, as it is in act or exercise, hath assurance in it, of the Love and Mercy of God revealed in Christ Jesus; and true infallible Assurance is of the very Nature and Being of true Faith, as it is exercised on Christ, its true and proper Object and Foundation, and upon the Love and Mercy of God the Father revealed in Christ; hence *Paul* said, *That his Gospel came unto those to whom he preached, not in Speech only, but*

in Power, and in the holy Ghost, and in much Assurance, or as the *Greek* hath it, *much full Assurance*, 1 *Thess.* 1. 5. And he said further, *his Preaching was in the Demonstration of the Spirit, and of Power*, 1 Cor. 2. 4, 5. *That their Faith ought not to be in the Wisdom of Man, but in the Power of God*: And this was sure footing, and had assurance in it, as the building on the sure Rock. But they who deny all inward new Revelation of the Spirit, its no wonder they deny that Faith hath Assurance in the Being and Nature of it. But without divine inward Revelation, which begetteth Assurance, there is no true Faith, but only Opinion, or Conjecture, seeing there is no midst betwixt Assurance and Opinion, or Conjecture; and therefore these Faith-publishers, have denyed the true Faith of God's Elect, when they say, *It may be without Assurance, and that infallible Assurance does not belong to the essence of Faith, but that a true Believer may want long, and Conflict with many Difficulties, before he be partaker of it*; see Chap. 18. Sect. 3. And it is yet as strange, that they affirm, *That a man without extraordinary Revelation* (which here they call *Extraordinary*, although in their first Chapter, they have denyed all new divine Revelation, even since the Apostles) *can or infallibly assured, that he is in favour with God*; the which Assurance they seem to ground upon the *Moral Evidences of the Graces of God, and the Testimony of the Spirit of Adoption, working in our Spirits that we*

we are the Children of God. But whether this be not a manifeſt Contradiction, one while to aſſert the neceſſity of the inward Evidence of Grace, and the Teſtimony of the Spirit witneſſing with our Spirits, that we are the Children of God; and another while, yea, with the ſame Breath, to deny all inward Revelation of the Spirit; and to ſay, *The Spirit worketh only effectively, and not objectively, and therefore it only* mediam incognitum aſſentiendi, *to wit, an unknown Principle of aſſenting, let the wiſe in heart conſider and judge.* For ſeeing no place of Scripture, telleth us, that we have theſe infallible marks of God's Children, and yet the Spirit doth tell, or witneſs it, to or together with our Spirits; this certainly is *a novum effatum*, or new Truth, or ſaying, no where either expreſly or conſequentially contained in the Scripture; or if they ſay it is contained in Scripture, at leaſt conſequentially, to wit, that *J. D.* or *J. C.* hath the infallible marks of a Child of God, let him produce it, or any for him, which they ſhall never be able to do. It is wonderful, that theſe men have ſuch inveterat Prejudice againſt divine inward Revelation, that rather than aſſent to ſo bleſſed and comfortable Doctrine, they will run into the moſt palpable Non-ſence and Contradiction. And when they ſtart from the Teſtimony of the Spirit, as implying divine inward Revelation, they run at laſt to the Teſtimony of a man's own Heart and Conſcience, not well conſidering that the bare

Teſtimony of a man's Heart and Conſcience cannot infallibly aſſure him, or if it could, it is no divine Teſtimony, but only human, and therefore no true object of divine Faith.

11. But as the leaſt true meaſure of Faith, as it is lively acted or exerciſed upon Chriſt inwardly revealed, hath an infallible Aſſurance in it; ſo this Aſſurance doth only reach to the preſent ſtate of Faithfulneſs, as it is continued in, until it pleaſe God to reveal to the Soul, that it ſhall be preſerved faithful to the laſt, which ſo high degree of Aſſurance, many true Believers have not attained unto, God reſerving that to ſuch as he counteth worthy to reveal the ſame. But the firſt degree of Aſſurance, to wit, whereby the Soul is infallibly aſſured, that for the preſent, it is in the way and ſtate of Salvation, and as it abideth, and continueth to walk in that living Way and Path it hath begun in, it ſhall be eternally ſaved, is a very bleſſed and comfortable degree, and ſuch as for which every Soul that hath it, hath great cauſe to praiſe God. Nor doth this degree of Aſſurance hinder, but that the Enemy of the Soul's peace may raiſe up Clouds and Fogs of doubting and unbelief, which may for ſome time obſcure that Aſſurance, if the Soul be not duely watchful and diligent to retain the ſame.

CHAP.

CHAP. VIII.

Whether true beginnings of Sanctification can be fallen from totally? And whether it is true, that no man by any Grace of God given him, or to be given him in this Life, can perfectly keep the Commandments of God, but doth daily break them, in Thought, Word and Deed?

1. THat real and true beginnings of *Faith*, and *Sanctification*, or *true* and *real Righteouſneſs* may be fallen from, is clear from many Teſtimonies of the holy Scripture, eſpecially *Heb.* 6. 4, 5, 6, 7, 8. Where, *firſt*, is deſcribed the ſtate of ſome, who do fall away, what it was before they ſo do; as 1*ſt*, that they were enlightned, ſo as to have taſted of the heavenly Gift; 2*dly*, to have been made partakers of the holy Ghoſt; 3*dly*, to have taſted the good Word of God, and the Powers of the World to come; and ſurely, all this could not be without ſome real beginning of *true Sanctification*. *Secondly*, The ſtate of ſuch is deſcribed, when, or after they do ſo fall away, that *They crucifie to themſelves the Son of God afreſh, and put him to an open ſhame*; and alſo the great danger they are in; ſo that it is impoſſible to renew them again unto Repentance: But how far this Impoſſibility doth extend, whether to a ſimple Impoſſibility, or only in ſome reſpect, is not the preſent buſineſs to determine, & to the ſame purpoſe the

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Author writeth, *Heb.* 10. 26, 27, 28. *Thirdly*, The Apostle *Paul* in his Epistle to the *Romans* Chap. 11. doth not only affirm, That many *Jews* and People of *Israel*, who were the natural Branches, were broken off from the Root, (which Root is Christ) by unbelief, but warneth the believing *Gentiles*, of their great danger, also to be cut off, if they did not keep in holy fear and watchfulness, see Verse 20--21, 22. *Fourthly*, The Apostles, *Peter* and *Jude* set before the *Christians*, the fearful Examples of the fallen Angels & of the old World, and also of the People of *Israel*, who were saved out of *Egypt*, to be a warning and caution unto them, lest they should fall after the same manner. Now the fall of the Angels, was a total falling away, and so was that of *Israel* in the Wilderness, who though they did eat that spiritual Meat, and drink that spiritual Drink, to wit, the Rock that followed them, and that Rock was Christ, as *Paul* expressly declared, 1 *Cor.* 10. yet were overthrown in the Wilderness for their *Idolatry*, *Fornication*, and other great Sins, they were destroyed of the Destroyer; so that in that day, God did swear against them, they should not enter into his Rest; see 2 *Pet.* 2. throughout, compared with *Jude*, and 1 *Cor.* 10. throughout. *Fifthly*, The Parable of the Seed that was sown in the stony and thorny Ground, that sprang up and afterwards withered, did signifie (as Christ expressly did expound it) some that believed for

a time, and afterwards did fall away. And that Faith was not altogether a falſe Faith, otherwiſe it had not been blame-worthy in them, to have left it, or caſt it away; for it is rather commendable, than reprovable, to caſt away what is falſe and hypocritical, and not real: Nor doth it argue, that their Faith was not true or real, that it ſprang up in the ſtony and thorny Ground. For many that are real and ſincere Believers, at their firſt believing, feel their Hearts to be both ſtony and thorny Ground, and yet with diligence and labour, through the power and Grace of God, come to get their Hearts in proceſs of time, ſo changed and renewed, that they become good Ground, and bring forth good Fruit to the end: ſo the more ſtony and thorny that the Heart is, the more labour is to be uſed to make it good, which by the Grace of God may well be done. *Sixthly*, The Parable of the ten Virgins, five whereof were fooliſh, hath the ſame ſignification, for theſe five fooliſh Virgins had ſome Oyl in their Lamps, but not being wiſe to get enough, they ſpent what they had, and ſo their Lamps went out; for though they had Oyl in their Lamps, (otherwiſe their Lamps could not have gone out) yet they had not in their Veſſels, as the wiſe Virgins had, and ſo when they were called at midnight, to meet the Bride-groom, they had no Oyl at all, neither in their Lamps, or Veſſels; ſee *Mat.* 25. from Vers. 1 to 12. *Seventhly*, It is expreſly ſaid,

Luke

Ezek. 18. 24. and 26, 27. *When a righteous man turneth away from the Righteousness, and committeth Iniquity, he shall dye. And again, when the wicked man turneth away from his Wickedness, and doth that which is lawful and right, he shall live.* And *Eighthly*, The example of *David* is a most clear Instance, who fell from his Integrity, by these two great and capital Sins of *Adultery* and *Murther*, and brought Death upon him; and had not God renewed him again by Repentance, and restored him, he had dyed in his Sins, and perished; and this fall of his was total, though not final, because God restored him before he dyed. But to say, as these Faith-publishers say and affirm, That *no man once sanctified in the least measure, can fall totally from their Sanctification, though committing Murder and Adultery, as was the case of* David (see Cap. 17. Sect. 1. and Cap. 11. 5. of their Confession) *nor from their Justification*, is not only a most false and pernicious Doctrine, but a most wonderful piece of Confusion. For if he that is both Murderer and Adulterer in the very act, and remaining in this or these Sins, without Repentance for some time, are really Saints, and justified; then who may be said not to be Saints? or what difference is there betwixt the Saints, and no Saints, betwixt the Godly and the Wicked, good men and evil men? If a man that is both Murderer and Adulterer, be a real Saint, and a justified man, then the word of man may generally believe they are true and

al Saints, and ye cannot convince them of the ontrary? For by what means can they be con-nced thereof? Tell them of their Sins, *Lying*, *caling*, *Drunkenneſs*, *Swearing*, *Murther* and *Adultery*, none of all this, according to this icked Doctrine, doth prove them to be no ints, or that they have not true Faith; and erefore if they dye in theſe groſs Sins, they uſt go to Heaven immediately; becauſe they all dye in Faith, they ſhall dye ſanctified and alified men; then which I know no greater Con-ſion, and daubing with untempered Morter, nd ſewing Pillows under Peoples Arm-holes, ke the falſe Teachers of Old, and prophecying nooth things unto People in their Sins, and attering them, yea, imboldning and encoura-ing them to Sin: and no doubt, many are wo-ully imboldned and encouraged to run into Sin, nd exceſs of Sin by ſuch *poyſonous Doctrine*, that heſe falſe Teachers feed them with, that is like weet Poyſon, that though it be ſweet to the aſte, yet it kills the Soul: Doth not the Scrip-ure ſay, *The Soul that ſinneth ſhall dye*, *and the Wages of Sin is death*? And as every Sin doth in ome meaſure kill the Soul, ſo great Sins, ſuch s *Murder* and *Adultery*, than which we can ardly ſuppoſe any greater (unleſs that unpar-lonable Sin of *Blaſphemy* againſt the holy Ghoſt) o wholly kill and deſtroy the Soul, inſomuch that if any ſuch Soul ever be ſaved, it muſt be y a new Creation, and renewing; and of this

David

David was well fitted, when, after God was pleased spiritually to vine and awaken him again, he prayed unto God, saying, *Create in me a clean Heart, O God, and renew a right Spirit within me*, Psal. 51. 10. And thus according to these false Teachers, there is no mortal Sin, that any Soul once quickned in the least degree, can commit; and the same Sin that is mortal in the unbeliever, is not mortal in him that once was a believer, as *Murder*, *Adultery*, yea, *Incest*, or worse, is no mortal Sin, in one, and yet is a mortal Sin in the other. Doth not this loose the reins to all sort of Wickedness, and make God a respecter of Persons, and Faith a sort of Proof, that though men, once having Faith, commit the worst sort of Sins, as *Murder*, *Adultery*, *Incest*, *Rapine*, yet their Faith is a sort of proof unto them, that none of these Sins doth or can kill them? They are still Saints for all this, and justified in the sight of God; and if Saints, then good enough to be your Church-Members, yea, Members of the *Independant* or Congregational Church. Why what doth hinder, but they are as real and lawful Members of the Church as any others? And if Murderers and Adulterers, while such, are still Saints, and qualified to be your Church-Members, it is no wonder that your Church be large, and have a great number of Members. It is no great difficulty to be a Member of this Church, when a Murderer, an Adulterer can be a Member of it. Is this your pretence to Re-

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formation? And why, ye eſtimate your Church more holy then the Church of *Rome*? But is not your Church and Doctrine in this reſpect much more unholy? For the Church of *Rome* ſaith, *All groſs, or great Sins, as Fornication, Adultery, Murder, and the like, are really mortal Sins, as all that commit them, without reſpect of Perſons; and thoſe that commit ſuch Sins are fallen from their ſtate of Grace.* And ſo ſaith the Scripture, 1 *Cor.* 6. 9, 10. *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, &c. ſhall inherit the Kingdom of God.* The which Kingdom of God is a ſtate of Grace, as well as of Glory. And here we ſee the Apoſtle *Paul* maketh no diſtinction betwixt one that hath formerly believed, and one that hath not believed, but without diſtinction, or reſpect of Perſons, he concludeth in general againſt them all, that while ſuch, they cannot inherit the Kingdom of God. But according to this *Weſtminſter* and *New-England* Confeſſion of Faith, Fornicators, and Murderers, and Adulterers, that have at any time once believed, do ſtill inherit the Kingdom of God, to wit, a ſtate of Grace, which is, in a true ſence, the Kingdom of God, and is frequently ſo called in Scripture. And thus it doth moſt evidently appear, that their Doctrine in this particular is Antichriſtian, and contrary to the Doctrine of the holy Scriptures. And to ſay, that Murder or Adultery in him that hath once truly believed, is not a mortal, or killing Sin, but is a mortal Sin in him that hath

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not believed, is not only to make God a respector of Persons in the worst sence, but to extenuate the Sin in the Believer, and to aggravate it in the Unbeliever, contrary to the Scriptures Testimony, which doth aggravate any Sin, that men having once believed, fall into, more then in unbelievers, as is clear from 2 *Pet.* 2. 20, 21.

2. And as for the Scriptures, they bring in their said Confession, to prove their false Doctrine, let them be impartially examined, and they will be found to prove no such thing; some of them being expresly conditional, as that in 2 *Pet.* 1. 10. *For if ye do these things, ye shall never fall.* Here it is only promised conditionally, but not absolutely, that they shall not fall, to wit, *if they give all diligence to add to their Faith Vertue*, &c. Verse 5. And this serveth them not only from failing totally, but from failing indefinitly or universally, so as not at all to fall; for he saith not, *Ye shall not fall totally*, But, *Ye shall not fall.* And there are many other Scriptures, that though they do not expresly mention the Condition, yet do Imply it, and are to be expounded by other Scriptures that do expres it.

3. It is readily and willingly granted, that there is a State in *Holiness*, or *Sanctification*, that may be attained & grown up into, wherein men cannot fall away totally from a State of Grace; but as they cannot fall away totally, so they cannot commit any gross or great Sin, which in the Scripture phrase, is commonly called *Sin*, to

wit, a *haimous Sin*, or *Crime*, which *John* calleth, *A Sin unto Death*, 1 *John* 5. 16, 17. And here he diſtinguiſheth betwixt a Sin unto Death, and a Sin that is not unto Death, viz. that doth not totally ſlay the Soul's Life, but woundeth it, and killeth only in part, as ſome ſmall wandring or evagation of mind, or giving way (through ſlacking the Watch) unto a vain Thought, for ſome ſmall time; ſomething of Anger, or Paſſion, upon ſome ſuddain occaſion; ſomething of glorying in Sufferings, or Services, or Knowledge, or in ſpiritual Attainments; ſomething of too forward and haſty Zeal, and divers like ſuddain Motions, that a gracious and godly Soul may be tryed and afflicted with, that are as Thorns in the Fleſh, and do wound & afflict the Soul, but are not ſuffered to proceed ſo far, as to carry it forth into any ſecret groſs Crime, either inwardly in the Heart, or outwardly in Word or Deed. Hence both in the Old, and New-Teſtament, we find divers kinds and degrees of Sin, more or leſs hainous, and theſe expreſſed by divers both *Hebrew* and *Greek* Words: the more hainous are called, *Iniquities*, *Ungodlineſs*, *Impiety*, *Unrighteouſneſs*, *Perverſeneſs*, *Rebelion*; and others of an inferior Nature, are called *Treſpaſſes*, *Debts*, *Omiſſions*, *Faults*, &c. Now the leaſt kind or degree of Sin doth weaken and wound, yea, kill in part the Soul's ſpiritual Life, as when in the natural Body ſome Member is mortally wounded, and killed, and yet the whole

Perſon is not ſlain thereby; but all groſs Sins, ſuch as *Fornication*, *Adultery*, *Murder*, *Theft*, *Robbery*, &c. make havock, waſte and deſtroy the Soul's Life, and kill the whole man, whom, notwithſtanding, God in his infinite mercy may and doth, at times, reſtore. For we read of no Sin unpardonable, but that of Blaſphemy againſt the holy Ghoſt, and doing deſpite to the Spirit of Grace. And ſuch who are come to this noble degree and ſtate of *Sanctification*, are deſcribed, *Pſal.* 119. 2, 3. *Bleſſed are they that keep his Teſtimonies, and that ſeek him with the whole Heart, they alſo do no Iniquity, they walk in his wayes.* And ſuch have their Calling and Election made ſure unto them; ſuch are not meerly or barely Servants nor Sons of the Bond-woman, but Sons of the Free-woman, and throughly renewed & born of God, *who doth not commit Sin, for his Seed remaineth in them*, 1 John 3. 9. *And he cannot ſin, becauſe he is born of God.* For indeed to him that is born of God, Sin is contrary to his new Nature, as much as Holineſs or Righteouſneſs is contrary to the Devil's Nature, or as one contrary thing can be to another, as it is contrary to a Fiſh to live on dry Land, or for a Sheep or Dove to live in the bottom of the Seas. But who-ever commit any groſs thing, as *Fornication*, *Murder*, *Adultery*, *Theft*, *Robbery*, *Perjury*, &c. never arrived to this pure and perfect ſtate of Sonſhip, were but Servants, and not purely and perfectly Sons; and yet the ſtate of

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the Servant is a true and good ſtate in its place, and as faithfully improved, leadeth on infallibly to the ſtate of pure and perfect Sonſhip; and ſuch who have attained to this pure and perfect ſtate of Sonſhip, can ſay with *Paul*, Gal. 4. 31. *So then Brethren, we are not Children of the Bond-woman, but of the Free.* And with *John*, 1 *John* 2. 19. *They* (to wit, ſuch who were not true Sons, but at beſt only Servants) *went out from us, but they were not of us*, &c. To wit, Sons and Children of the Free-woman, or the Children of the New Covenant, they were only of *Hagar*, that ſignifieth the Law, or firſt Covenant. And to conclude, the Righteouſneſs and Holineſs of the firſt Covenant, may be totally fallen from, ſuch as was that of the Angels, who fell, and *Adam* the firſt man, he fell totally, and ſo may they who are not further advanced, than to bear the Image of him, the earthly *Adam*; but the Righteouſneſs and Holineſs of the New Covenant, (ſuch as they attain unto, who are throughly born of God, and are made overcomers and Conquerors, yea, *more than Conquerors*, as the Scripture phraſeth it, and are made conform to the Image of Chriſt, the ſecond *Adam*, the Lord from Heaven, heavenly) cannot be fallen from, or loſt; ſuch having overcome, are made Pillars in the House of God, ſo as no more to go out, *Rev.* 3. 12. And to this ſtate only do all thoſe places of Scripture relate, that hold forth and imply a pure and abſolute

stedfastness in Holiness and Righteousness. But who are thus far advanced, and who are not, although infallible Signs and Marks of distinction may be given of these two so differing states, God only infallibly knoweth, and they to whom he doth reveal it: for it is God that must make known by the inward Revelation of his holy Spirit, who hath these marks, otherwise men may presume to have them, when they have them not. And of these infallible Signs and Marks, some of them are, to *love God with the whole Heart*, to *love him purely and perfectly*, to *love him for himself*, and to *desire to enjoy him*, as he is a *God of Holiness*, *Purity* and *Righteousness*, more than for Gifts, or Comforts, or Rewards, that are of an inferior Nature; to *hate* and *fear Sin*, more than all punishment for Sin; to have no inward inclination, or desire to revenge Injuries, but most willingly and heartily to *forgive* and *bear* them; to *love Enemies*, from the very inward ground and bottom of the Heart, and always to render *good* for *evil*, and *blessing* for *cursing*. Now he that is in the state of a meer Servant, or Son of the Bond-woman, may endeavour to practise all these things in Word and Deed, as outwardly, and may have many inward wrestlings, and endeavours inwardly to bring his Heart to the inward Conformity of this most holy and spiritual Law; but until he be more inwardly changed and renewed, and born again by a second inward birth, he cometh not

up in Heart and Soul to this inward Purity, but feels a secret defect within him, of this so perfect Righteousness, that is wholly Evangelical.

4. Next as to that other Question, mentioned in the Title of this Chapter, viz. Whether it is true, *That no man by any Grace of God given him in this Life* (which includes all Grace given at present, or to be given at any time hereafter in this Life) *can perfectly keep the Commandments of God, but doth daily break them, in Thought, Word and Deed?* The Faith-publishers of *Westminster* & *New-England* do possitively & expressly affirm it, in answer to Question 149. larger *Catech.* and *Cap.* 16. *sect.* 5. they farther say, *That the best Works of the Saints, which proceed from the Spirit of God, as they are wrought by them, are defiled.* The which Assertions have seemed so gross to divers of their Church-Members, that they could not believe, that their Catechism and Confession of *faith* said any such thing, until I have got the Book, & both read & caused them to read the same in their said *Catechism* & *Confession* with their own Eyes, and then they were amazed and ashamed; and indeed it is an astonishing Doctrine, especially to say, *That the great Works of God's holy Spirit are defiled in or by the Saints.* It is such a *Chimera*, or Contradiction, as to say, one and the same thing can have the perfect shape of a man, in all his parts and Members, without any defect or redundancy, as to say, a perfect man, and yet also have the shape of a Dog, As-

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or Hog, at the same instant. For they say, *As it is the Work of God, it is perfect; and as it is the work of man, it is imperfect and Sin, and that totally.* For they do not mean, that one part of the work is God's, and that is perfect, and another part is man's, and that is imperfect; but that the whole work, as it is God's, is perfect, and as it is man's, even the same whole work is defiled and imperfect, yea, Sin: What greater piece of Non-sence and Contradiction can be imagined? as who would say, the Snow is perfectly white in one sence, and yet black in another sence? or the Fire is hot in one sense, but could in another? And another as great an absurdity they have affirmed, *That these defiled and sinful works of the Saints, God doth accept them, looking upon them in his Son, though in God's sight, they are defiled and reproveable.* Is not this to represent God (to speak with reverence) as looking with a deceiveable Eye, as one that looks upon an Object, through a Green or Red Glass, it seemeth Green or Red, although it be not really so; and is it not to make Christ a meer Cloak to Sin, or blind to hide it from God's all-seeing Eye, or if not to hide it, yet for God to accept that for good and holy, which is not really so, and so to give a false judgment, and to call evil good, which God abhorreth? And is not this *Antinomian* like, who say, *God seeth no Sin in them, though they Lye, Swear, Lasty, drink, drank, steal, whore, Sin?* yea, *Pantey* like, for they say, *God seeth*

ſeeth no Sin in them, becauſe he looks upon them in Chriſt. But ſurely, in whomſoever Sin is, God and Chriſt ſeeth it, and cannot accept it, and Chriſt himſelf judgeth and condemneth all Sin. And as for their alledged Proofs from Scripture, they are meerly wreſted and abuſed, as the impartial Reader may perceive, with ſmall Examination. The firſt place they cite in their larger *Catechiſm*, anſw. to Queſt. 149. is *James* 3. 2. *For in many things we offend all.* But to this I anſwer, 1*ſt*, He doth not ſay, *in all things*, as theſe Faith-makers ſay, That *all the beſt Works of the Saints are defiled, and they ſin in them all.* 2*dly*, He doth not ſay, *We ſhall, and muſt alwayes offend, and can do no otherwiſe by any Grace of God, ſo long as we live.* 3*dly*, It is to be conſidered, that the Apoſtle *James* writes this Epiſtle in general to the twelve Tribes, who were not generally come to a ſtate of Perfection, and of ſuch it may be ſaid, they offend in many things, to wit, ſuch as are weak in Faith; and though he uſe the firſt Perſon of the plural Number, ſaying, *We*, this doth not prove that he doth underſtand himſelf, more then when he ſaith, Verſe 9. *Therewith* (to wit, the Tongue) *curſe we men.* For *James*, to be ſure, was no ſuch man, both to bleſs and curſe with the ſame Tongue, or Mouth; for thus he expoſtulates with them, *My Brethren, theſe things ought not ſo to be; Doth a Fountain ſend forth at the ſame place ſweet Water and bitter?* The next place they cite, is *John* 15. 5. *For without me ye can do nothing.*

working. This proveth indeed, that no man without the Grace of Christ can do any good; but it proveth not, that by the Grace of God he cannot do that which is good. Surely *Paul* was not of these men's Faith, who said, *He was able through him that strengthened him*, viz. Christ, *to do all things*. The next place they cite, is *Eccles.* 7. 20. *There is no man that doth good, and sinneth not.* To this it is answered; *first*, The Translation doth as well bear it in the potential Mood, and may not Sin; the *Hebrew* Word being in the Future, which is at times put for the potential Mood, as *Psal.* 22. 17. the Word in the *Hebrew* is even the Future; *secondly*, it is readily granted, that there is a time or state wherein men generally do sin, until a state of Perfection be attained, which was not generally attained in the time of the Law, or Old Testament, for the Law made nothing perfect, and it is said to be weak, although no doubt, there were some excellent and perfect men in that time, but they did not attain to that Perfection by the Law, but by Faith in Christ. Another place they cite, is *Gen.* 6. 5. *And God saw that the Wickedness of man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* Answer, This is very impertinently here alledged, for it speaketh only of that Generation of men in the Old World, that were so exceedingly degenerated, that God was provoked to drown them with the deluge of

of Waters. But this doth not prove that it is ſo with the Saints; yea, *Noah* is expreſly excepted, Verſ. 8. *But* Noah *found Grace in the Eyes of the Lord.* And verſ. 9. *Noah was a juſt man, and perfect in his Generation; and* Noah *walked with God.* Another place they cite, *Rom.* 3. 9. Anſw. This place is as impertinently alledged as the former; for it is plain, that *Paul* there deſcribeth the condition of men, both *Jews* and *Gentiles*, as they are generally under the Law, and before they have Faith in Chriſt, as is clear from Verſ. 19. *Now we know, that what things ſoever the Law ſaith, it ſaith to them who are under the Law.* But no where can it be found in Scripture, that there are none of theſe who are under Grace, that are righteous men, and made free from Sin, but the contrary is manifeſt, which expreſly teſtifieth of many righteous and perfect men, in their Generation, both before and after Chriſt came in the Fleſh, who pleaſed God, and were men of good Hearts, and good Lives, and eſpecially *Enoch* is recorded, to have walked with God by Faith, of whom nothing blame-worthy is mentioned in any one particular. And Chriſt ſpeaking of good men, ſaith, *A good Tree cannot bring forth evil Fruit; and a good man out of the good Treaſure of his Heart bringeth forth good things.* But to apply theſe words, *Rom.* 3. 9. and the following words, to the Saints generally, as theſe Faith-publiſhers do, ſuits more with *Ranters* than ſober *Chriſtians*; ſee

ſee and well conſider the words, from Verſ. 10. to Verſ. 19. *There is none Righteous, no, not one; there is none that underſtandeth, there is none that ſeeketh after God; they are gone out of the way, they are together become unprofitable; there is none that doth good, no, not one: their Throat is an open Sepulchre, with their Tongues they have uſed Deceit; the poyſon of Aſps is under their Lips, whoſe Mouth is full of Curſing and Bitterneſs; their Feet are ſwift to ſhed Blood, deſtruction and miſery are in their ways, and the way of Peace they have not known: there is no Fear of God before their Eyes.* O ye *Presbyterean* and *Independent* Teachers of *New-England* and Old! how are ye not aſhamed to apply theſe words to all God's true Saints? yea, to the beſt that ever lived in the beſt ſtate; and to bring them as a proof againſt the poſſibility of the Saints perfection in this Life: For if theſe Words do hold forth the beſt condition of the Saints, that ever they were in upon Earth, ye may as well ſay, all men, yea, the worſt of men are Saints, or the Saints are the worſt of men, and there is no difference of men at all, but all are equally *wicked*, equally *ungodly*, *unholy*, *unrighteous*, which is indeed the plain and expreſs Language of *Ranters*, *Libertins*, *Atheiſts*, ſome of whom to the wounding and loathing of my Soul, I have heard ſo affirm: But we cannot grant unto you, that any of God's Saints are in that ſtate and condition deſcribed by *Paul* in that place, *Rom.* 3. from verſ. 9. to verſ. 19. and

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en and Hell, and to ſuppoſe a concord betwixt
ight and *Darkneſs*, *God* and *Belial*, *Chriſt* and
Antichriſt. But let it be known unto you, we
an allow none of God's true Saints to be ſuch
s are there deſcribed by *Paul*, *Rom.* 3. from
erſ. 9. to 19. But it doth too much ſute and
quadrate with many of your ſuppoſed *New-Eng-*
and Saints, who have moſt bitterly and falſly
ccuſed God's Servants, called in ſcorn *Quakers*,
nd moſt cruelly Whipped, impriſoned and rob-
d many of them, and Hanged ſome of them.
t may be well enough ſaid of them indeed, *Their*
Throat is an open Sepulchre; with their Tongues
they have uſed Deceit; the poyſon of Aſps is under
their Lips, whoſe Mouth is full of Curſing and Bit-
terneſs; their Feet are ſwift to ſhed blood, deſtru-
ction and miſery are in their ways, &c. Take this
ome to you, and blame not me for the Appli-
ation, ſeeing ye make it your ſelves, and judge
t to be your own condition.

5. And that the ſaid Doctrine, viz. *The beſt*
of the Saints by the greateſt Grace of God given
in this Life, cannot perfectly keep the Com-
mandments of God, but doth daily break them in
Thought, Word and Deed, and cannot be free from
Sin

Sin for term of Life, but must sin so long as they live, and are only set free from sinning after Death, as they expresly word it, in answer to Quest. 89. larger Catechism, is not only warranted by any place of Scripture, but is most expresly contrary to Scripture in many places, and is quite opposite to the very Nature of the New Covenant and Gospel Dispensation, and highly injurious to the Lord Jesus Christ, tending to make void, and of none effect the very end of his coming, and to frustrate his exceeding rich Grace; and also, it is most wofully injurious to mens Souls, not only discouraging men to press after Perfection in Holiness, and Freedom from Sin, but tending to encourage them in sloath and neglect, to live and dye in their Sins, and yet for all this be Saints, and immediately go to Heaven, although they both live and dye in their Sins. And *first*, That the said Doctrine is expresly contrary to Scripture, see *Rom.* 6. 18. *Being then made free from Sin, ye became the Servants of Righteousness.* And Chap. 8. 2, 3, 4, 5. and Vers. 9. and Chap. 6. 6, 7, 8. *John* 8. 32, 33, 34, 35, 36. *Ephes.* 4. 13. *Coloss.* 1. 28. *Heb.* 7. 19. Next, God did promise in the New Covenant, That he would pour *clean Water* upon his People, and they should be *clean from all their Filthiness* (*Ezek.* 36. 25, &c.) and he would *write his Law in their Hearts*, (*Jerem.* 31. 33.) and *put his Spirit in their inward parts*, and *give them a Heart of Flesh*, and a *new Heart*, and a *new Spirit*, and *put his Fear in their Hearts*, that

that they ſhall not depart from him. And ſurely all this doth plainly hold forth a freedom from a total ſinning, and that daily in Thought, Word and Deed. *Thirdly*, The very end of Chriſt's coming was to ſave his People from their Sins, and not in their Sins, to put an end to Sin, and to finiſh Tranſgreſſion, and bring in everlaſting Righteouſneſs, (*Dan.* 9. 24.) and to do or effect that which the Law could not do, viz. to deſtroy Sin, and him who hath the power of Death, to wit, the Devil, *that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit*, Rom. 8. 4. And the Lord ſaid unto *Paul*, 2 Cor. 12. 9. *My Grace is ſufficient for thee.* But if it cannot preſerve any Soul, one day, or hour, or moment, from ſinning actually in Thought, Word and Deed, it cannot be underſtood to be ſufficient; and *Paul* ſaid, *Where Sin did abound, Grace hath much more abounded, and he was able through Chriſt that ſtrengthened him, to do all things:* And Chriſt ſaid, *his Yoke was eaſie, and his burden was light:* And *John* ſaid, *His Commandments are not grievous.* But according to theſe Faith-publiſhers, Chriſt's Yoke is ſo heavy, that none can bear it; for what is it to bear his Yoke, but to keep his Commandments? And if they cannot be fulfilled by men, and yet many Thouſands caſt into Hell-fire for not fulfilling them, they are very grievous, which God forbid we ſhould think. And to ſay, that God requireth perfect Obedience from

from any part of mankind, and yet giveth the
no Ability to perform it, and puniſh them wi
Hell-Fire, for not doing that which is utter
and abſolutely impoſſible for them to do, de
wofully reflect upon the Juſtice of God, a
rendreth him not only ſevere, and hard, b
moſt Cruel and Tyrannical, worſe than *Pharaoh*
to the poor *Iſraelites*, who required of them t
tale of Brick, but gave them no Straw, and y
puniſhed them for not performing their Ta
And *Laſtly*, It is wofully injurious to men, to di
courage them to preſs after *Perfection*, or a perfe
freedom from Sin, to tell them, *They cannot atta*
to it while they live. As if a Phyſician ſhould te
his Patient, *For all the Phyſick I give thee, th*
muſt ſtill remain diſeaſed, and never be healed, t
Death heal thee. Or as if one ſhould ſay to
Traveller, that is going to ſuch a City, *Th*
ſhalt never reach to it whilſt thou liveſt in this Worl
Would not this greatly diſcourage them? A
alſo it doth greatly encourage People to live
ſloath, and neglect to tell them, That thoug
they live and dye in their Sins, they ſhall be
ved, if they have at any time once in all the
Life believed in Chriſt Jeſus, that Faith will ſa
them, though they live and dye in their Sin
but we find that Chriſt fore-warned People, *Th*
if they dyed in their Sins, they ſhould not come w
ther he did go, John 8. 21. And it was a ſeaſ
threatning that God denounced againſt th
People, *Iſa.* 22. 14. *Surely this Iniquity ſhall n*

be purged from you, till ye dye, saith the Lord God of Hosts. But this false Doctrine of your Teachers, telleth you, *It is no matter, though ye dye in your Sins, yet ye shall immediately after Death go into Heaven, if ye have once believed.* And the Scripture saith, *Where the Tree falleth, there it shall lie, whether towards the South, or towards the North, Eccles.* 11. 3. But according to this evil and corrupt Doctrine, though the Tree falleth North, it shall lie South. It is a fearful thing to teach or believe such Doctrine in a matter of so great moment, so to smooth and daub with untempered Morter, and to flatter People, to tell them, They not only may, but must live and dye in their Sins, and yet immediately after Death, they shall go into Heaven, if once they have believed, their Faith secureth them, though they sin daily in Thought, Word and Deed, and break all God's holy Commandments every day, and that there be no Health, nor Soundness in them. And indeed it is the great love that People have to Sin and Iniquity, that maketh them plead so earnestly for it; for if they were weary of Sin, and did hate it, as a most cruel Tyrant, they would be glad to hear of a possibility of deliverance from Sin here in this world. And they that plead so much for Sin, to live and dye in it, they plead for the Devil's Kingdom, and are his Servants and Ministers in that respect, and not the Servants and Ministers of Christ.

6. But

6. But to clear the Doctrine of *Perfection*, as it is believed and preached by the People called *Quakers*, take these following considerations; (1ſt.) It is not an abſolute Perfection that we plead for, as attainable in this Life, as many of you have falſly accuſed us, & particularly *Samuel Norton*, in his *New-England Memorial*, pag. 157. as in many other things he doth moſt falſly charge that People in his ſaid Book; for we ſay, That the higheſt degree of Perfection attainable in this Life ought not to be ſit down and reſted in by any, but there ought to be a continual progreſs, by the beſt, in Holineſs, and in conformity to the Image of the Son of God, until the very laſt moment of their Life; for Chriſt himſelf, who was free from all ſin, yet was perfected further, as he was man, and did grow both in Grace and Stature; and *Adam* in the innocent ſtate, was ſtill to have increaſed in Virtue and Goodneſs, and then he would not have fallen, as he did. (2dly.) This perfection or freedom from Sin, and Poſſibility by the Grace of God to keep his Commandments, we do not ſay it is attained by every one, at their firſt Converſion or entrance into the true Faith; but on the contrary, we ſay, many true Believers, and who have a true meaſure of ſincerity towards God, are yet ſhort of that ſtate of a ſinleſs Perfection; and that it is not attained, but by great diligence and wreſtling againſt ſin, through the ability of the Grace of God, and much watching and

— praying

prayer, and using all the means appointed of God, both inwardly and outwardly, to attain to that bleſſed Conqueſt and Victory over ſin. (3*dly*.) The moſt perfect in this Life, have need to watch and pray, that they enter not into Temptation; for as *Adam*, in Innocency, and in the Garden, did ſin, and by his ſin loſt his Innocency, ſo may men that are inwardly come to this ſtate, if they be not duly watchful, ſin againſt the Lord; therefore it is not the impoſſibility of ſinning in all reſpects, that we plead for, but the poſſibility of not ſinning, and that by the Grace of God, and not otherwiſe. Altho' ſome may arrive to that ſtate in Holineſs, in conformity to the ſecond *Adam*, that they neither ſin, nor can ſin, in that ſence as the Scripture doth intend it, 1 *John* 3. 19. which doth at leaſt hold forth, that ſuch who are attained to this noble degree of Holineſs, they cannot commit any groſs ſin (although in ſome things, not for want of love, but not having a full and perfect Knowledge in all things, they may a little fall ſhort, as a moſt loving Child, not perfectly underſtanding the Fathers mind in all things, may do a thing amiſs, and yet without breach of true Love to his Father, and therefore his Father doth not charge it upon him as a crime; and the like example may be of a moſt loving Wife, to her Huſband, who retaineth her chaſte and perfect Love to her Huſband, and yet may do ſome things not according to his mind; for as the

Scripture saith, *Love is the fulfilling of the Law* and he that faileth not in his Love, and transgresseth not against the Law of Love, though in some case he may fall short in understanding, God doth not impute it to be a crime unto him. (4*thly*) It is not temptations or motions unto sin, that may arise either from the Devil, or the World without them, or from the natural and mortal part in them, that we plead a freedom from; for it is readily granted that such Temptations may and do follow the best men, and therefore they ought to watch against them, and resist them, the which if they do, and that they no wise joyn and consent to Temptation, it is not sin unto them, according to that saying of an Antient, *Non nocet sensus, si deest Consensus*, i. e. the Sense of the Temptation doth not hurt, if the consent be not given unto it. (5*thly*.) The Seed or Principle of Evil, tho' it remain in the mortal, or natural part, & at times more to evil Thoughts and Desires, &c. yet not being in any wise joyned nor consented unto, neither outwardly in Word or Deed, nor inwardly in the least Thought or Desire, or delight and love of the Heart yielded unto, nor obeyed, is not imputed to be sin unto men, who do not joyn to it, nor obey it, even as the Seed and Principle of God's Grace, of Truth, Holiness and Righteousness, that is in the Hearts of wicked men, and ofc moveth in them to turn and convert them unto God from the evil of their

their wayes, yet not being consented, or yielded unto, nor obeyed by them, it is not in that case their Righteousnes, nor doth it make them in any respect righteous, unless they joyn and yield unto it, in true Obedience. (*study.*) It is not the same degree and stature of Perfection, that God requireth of every one, but according to that measure and degree of Grace and Light that God hath imparted to every one, to some more, to others less, but to every one sufficient to the present time and state. For he that was faithful in the improving his two Talents to make them four, was accepted, although he made them not ten, as he that was faithful in his five, and made them ten, and they were both proportionally rewarded; hence we read of good and holy men, who are said to be perfect in their Generation, according to the Light and Grace that God gave them, in their Day and Age. And the high Priest that had on his Breast the *Urim* and *Thummim*, that signifieth Lights and Perfections, was a Type of Christ, our great and only high Priest, who hath the *Urim*, that is Lights, and the *Thummim*, that is Perfections, and distributeth of these Lights and Perfections variously towards his Saints and Children, but to all sufficiently. And so the degree of Perfection, and perfect Obedience ought to answer to the degree of Light and Grace that God giveth through Christ unto every one, and he who is faithful in that de-

gree, though he hath not the same equal degree and measure that another hath, is perfect in that respect; and the Child in the Child's state is perfect, being faithful to the Grace and Light that is given him; and if he dye in that state, he is safe, and cannot perish, as well as he that is a man in Christ, and is come up to the spiritual stature and growth of a spiritual man. So that Faithfulness in the Work and Service of God, is that which doth render a man perfect in the sight of God, according to the ability of Light and Grace received, whether in the state of a Child, Young-man, or Elder in Christ. And thus I have gone through all the twelve particulars, which I charged on the four Teachers, whether *Presbyterian* or *Independent*, at *Boston*, and have given them not only my Assertions, but my Arguments against their false and pernicious Doctrines, that do not feed, but starve and kill the Souls of them that believe and receive them.

CHAP. IX.

Of the Constitution and Government of their visible Church, who are called, Presbyterians *and* Independents, *or gathered Churches.*

1. The visible Church they define to be, or to consist of all those throughout the World, that profess the true Religion, together with their Children; see *Confession*, Cap. 25. Sect. 2. Where it doth plainly appear, that they re-

quire no other qualification, to conſtitute or make the Members of their viſible Church, but a Profeſſion of the true Religion: So that nothing of true Piety or Holineſs, nothing of the Spirit of God, nothing of an inward Poſſeſſion of Chriſt, or his Life, and Power, or Grace, or heavenly Preſence and Appearance, is requiſit to conſtitute any Members of their viſible Church; and thus though all the Members of their viſible Church were groſs and notorious *Hypocrites*, and meer empty *Formaliſts*, having only a Form of Godlineſs, without the Power of it, they are ſufficiently qualified to be their Church-Members; yea, notoriouſly *ſlanderous Perſons*, notoriouſly *Lyars*, *Deceivers*, *Drunkards*, *Adulterers*, *Thieves*, *Murderers*, are qualified Members of their Church; for all theſe and the worſt of men may profeſs the true Religion. It is ſtrange, that *Independents* ſo called, require no more, but to profeſs the true Religion, to make People Members of their Church! Why did they formerly ſeperate, and ſet up Churches apart, not only from the *Popiſh* and *Epiſcopal*, but from the *Preſbyterian* Churches, ſo called, if a Profeſſion of the true Religion be enough, to qualifie Perſons to be Church-Members of their Church? Do not theſe profeſs the true Religion as well as theſe called *Independents*? Yes: Do not the *Preſbyterians* profeſs the ſame Religion in all parts, with theſe called *Independents*, and differ nothing from them, but in ſome ſmall

Circumſtances of Diſcipline, Government, and the like?

2 We find no ſuch Church in all the Scripture, owned to be a Church of God, or Chriſt, that the outward Form or Profeſſion of true Religion doth make a Church of God or Chriſt. But on the contrary, theſe who have the Form of Godlineſs, but have not the Power of it, and deny the Power, the Scripture bids, *turn away from them*; *For of this ſort are they which creep into Houſes*, &c. ſee 2 *Tim.* 3. 5, 6. And conſequently theſe can be no true Church of Chriſt. And as for the diſtinction of the Church, viſible and inviſible, it may be owned in a ſence, but not in that ſence given by them, as if to profeſs the true Religion was ſufficient to make a People to be a true viſible Church of Chriſt. For the inviſible Church, and the viſible, do not differ in Subſtance or Nature, but in ſome circumſtances of Time, Places, and outward Actions. And it may be well allowed, that a Company, or Aſſembly of truly holy Men and Women, meeting together at certain Times and Places, that are known to People among whom they dwell, and calling together upon the Name of the Lord, and teaching, and inſtructing, and edifying one another, every one using his ſpiritual Gift of Miniſtration, whether in *Praying* or *Prophecying*, to the Edification of the whole, may be called a *viſible Church*, inſomuch that they appear in external or outward and bodily Works and Actio-

Actions that are visible. But as the Body without Life or Spirit is dead, and cannot properly be called a Man, so a Church or Assembly of People, only professing the true Religion (but having nothing of the true Life and Spirit of Christ, and whose outward and bodily Services and Works have no inward and spiritual Virtue and Life in them, which is that Salt that maketh them savoury, and doth recommend them unto God, so that he savoureth a sweet savour in them) cannot be truly and justly accounted a true Church of Christ: For we no where find in Scripture any Society, or company of People called *the Church of Christ*, who had nothing but the Profession of the true Religion; and although *Hypocrites*, & meer *Formalists* did outwardly at times mingle or mix with sincere *Christians*, and did assume the same outward Profession with them in former Ages, as such were among the Churches of *Corinth* and *Galatia*, &c. Yet these Hypocrites and meer *Formalists*, who had only the Form, but had nothing of the Power and Life of true Religion, were no part of the true Church, no more then Chaff or Tares, that are mixed with Wheat, are any part of the Wheat, or dross that is mixed with Silver, is any part of the Silver, or old Leaven that is mixed with the new Dough, is any part of it. And therefore it ought to be the work of all the true Members of the true Church, to purge out the old Leaven, and to be a seperate People from

all these that have only a Form and Profession of Religion, but have nothing of the Power of it.

3. The Church of Christ is called his *Body*, frequently in Scripture, and every Member thereof is called a *Member of Christ*, and his Body is a *living Body*, and every Member a *living Member*; and that which maketh both the whole Body, and every Member thereof living, is Christ Jesus the Life, living and indwelling in every Member, and together with Christ, both the Father and the holy Spirit do dwell in every Member of the true Church, even as Christ promised it should be, *John* 14. 23. *If a Man love me, he will keep my Words, and my Father will love him, and* We *will come unto him, and make our abode with him.* And this WE, is the *Father*, the *Son*, and the *holy Spirit*, who are three, and one, indwelling in every true Member of the Church of Christ; and according to this, *Paul* writ to the believing *Corinthians*, *know ye*, *that your Bodies are the Temples of the holy Ghost*, *which dwelleth in you.* And the holy Ghost which dwelt in them, together with the Father and the Son, did work every good Work in them, and move them in all holy and religious Services and Performances, whether to *Preach*, *Pray*, or *give Thanks*, or to *meditate* and *muse upon Divine things*: And they knew by the *inward Teaching* and *Revelation* of God's holy Spirit, the proper and fit times, when to *speak*, and when to *be silent*, when to *preach*, and when

when to *pray*, and when to *begin*, and when to *make an end*; they had no Hour-glaſs to meaſure out the Time unto them, nor an outward Bell hanging in a Steeple, to call them together, but the Goſpel-Bell did ring and ſound in their Hearts, and this gathered them together in a living way and manner; and of this the outward Bells, (*Ex.* 28. 34, 35.) that did hang at the High-Prieſt's Garments, with the Pomegranats, were Types: and this is the living Word, even Chriſt whoſe inward Voice and Call in the Soul and Heart, giveth a joyful ſound to that Ear which is opened to hear it; and of ſuch it is written, *Bleſſed are they that know the joyful ſound, they ſhall walk, O Lord, in the Light of thy Countenance*, Pſal. 89. 15.

4. Moreover the true Church, and every Member thereof, is ſaid to be of Chriſt's Fleſh, and of his Bones, and they two are one Fleſh, *Epheſ.* 5. 30, 31. And they are one Spirit, 1 *Cor.* 6. 17. For Chriſt he is both the Head and Life of the Church, which is his Body, from whom the whole Body fitly joyned together, and compacted by that which every Joynt ſupplyeth, according to the effectual working (the Greek hath it, *Energia*) in the meaſure of every part, maketh encreaſe of the Body, unto the edifying of it ſelf in Love, *Epheſ.* 4. 16. And that which thus knitteth all the Members both unto *Chriſt*, the Head, and one unto another, is the Spirit, and the Unity of the Spirit, is the Bond of Peace; for

by

by one Spirit they are all baptized into one Body, and do all drink into one Spirit: And this is the true gathering of a Church, or Churches of Christ, that is far beyond all Profession of true Religion, or outward Signs, or Ceremonies, as that of *water Baptism*, which *Presbyterians* and others use to Initiate or enter People into their Church, or outward Covenants, and Contracts or Bonds, which these called *Independents* use to initiate or enter People into their Church, all which outward things are but mens Inventions as they are now used, whereby to gather, and make up Churches: and all this is but mans gathering and work, made Things, Likeneſs and graven Images of heavenly things, which the Lord hath forbidden, saying, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing in Heaven above*, &c. *Exod.* 20. For whatever men make, or set up, whether it be Church, Ordinance, or Service, without the Spirit and Power of God, inwardly moving, assisting, teaching, leading, guiding and ordering them so to do, is but mans work, a thing of man's making; and all such made Things, made Faiths, made Churches, made Worships, made Ordinances, without the Spirit and Power of God inwardly revealed, are to be abolished, shaken and removed, and the Voice of God will do it, whose Voice of Old did shake *Mount Sinai*, and the Lord hath said, *Yet once more I ſhake not the Earth only, but the Heavens alſo.* And

to

this Voice of the Lord uttered from Heaven, hath both ſhaken, aboliſhed, and removed many things of mens making already, and in the Lords due time, will remove them all; and every Plant that is not of the Father's planting, he will pluck it up and throw it away. And this is a warning unto you, O ye Churches and People of *New-England*, although *Babylon* like, ye ſit as a Queen, or have at leaſt ſo ſate ſome few Years ago, and did ſay in your Heart, *ye ſhall ſee no Widdowhood*, & have preached it as Doctrine, that *the ſounding of God's Voice from Heaven is altogether ceaſed in theſe dayes:* Let this be told unto you, It hath not ceaſed to ſound, but ſtill doth, and ſhall, and the ſound of it ſhall not only ſhake, but utterly remove, undo & deſtroy all your *Babyloniſh buildings*; And this the Lord will do, not by Might, nor Power (*viz.* of man) but by his own Spirit; and the time haſteneth, and bleſſed ſhall he be who receiveth warning, and hearkneth unto the counſel of the Lord; he who hath Ears to hear, let him hear.

5. And the true Church is in God the Father, and in the Lord Jeſus Chriſt, 1 *Theſ.* 1. 1. And it is built upon Chriſt, that ſure Foundation, and Rock of Ages, whom *Peter* confeſſed unto, which Fleſh and Blood hath not revealed unto him, but the Father in Heaven: And upon this Rock ſo confeſſed, and ſo known and underſtood, which Fleſh and Blood hath not revealed, but the Father in Heaven, is the true Church built.

And

And this is more then a Profession of the true Religion: for it is not every one that professeth the true Religion, to whom the Father in Heaven hath revealed the Lord Jesus Christ, as he did unto *Peter*, and as he doth unto every true and faithful Believer, and Confessor of Christ. And the true Church that is built on this Rock, and every Member thereof, they are not only hearers and professors of the Words and Doctrine of Christ, but they are doers of them: But they who do not, although they both hear and say, they are foolish Builders, and build upon the Sand; and such are all these visible Churches, who have no other thing to qualifie them, but to profess the true Religion. Now, to profess the true Religion, carrieth a two-fold sence, one is, that the Religion which People profess, they call, or profess it to be the true Religion; and in this sence, every one that professeth any Religion at all (if he be in earnest) professeth the true Religion; that is, he esteemeth or professeth his Religion to be such. The other sence is, that the Religion that is professed, is indeed the true Religion, and is not only so called, or professed: And according to this sence, your visible Churches, whether *Presbyterian* or *Independent*, are no true Churches: For the Religion ye profess, is not the true Religion of Christ Jesus, which he, and the Prophets, the Evangelists and Apostles did teach, as I have already proved in many weighty particulars,

culars, yea, in Fundamentals, and in the very foundation it self, which is Christ Jesus, on which the true Church is built, and every Member thereof. But ye who say, *All inward divine Revelation of Christ is ceased*; ye build not on Christ, but on a meer Hear-say, and Historical report of him: For how can ye build on him, when ye have no belief that Christ is nearer unto you, than in some remote place beyond the skies. Can the Walls of the House be built on a Foundation that is altogether remote from it? Must not the House and the Foundation be immediately joyned together? And must not this Foundation be seen, and felt by every Member? And is not this incomparably more then the best Profession of true Religion? O ye blind Leaders of the Blind! how doth my Soul pitty you, and the poor People more especially, who are led by you, and whom ye are still seeking to lead, until both ye and they fall into the Ditch; and ye ill deserve your Wages, and the many Hundreds, yea, Thousands of Pounds, that poor People pay Yearly unto you, and work sore and hard to feed you, and cloath you, and your Wives and Children, to Luxury and Wantonness, many of you, while in the mean time, under colour and pretence of feeding the Souls of the People, ye famish and starve, yea, poyson and kill them with your false Doctrine, as I have, through God's assistance sufficiently made appear, and I hope yet more to make appear, as I have occasion given unto me.

6. And Christ Jesus, the living, elect, precious Corner-stone, the sure Foundation is laid in *Zion*, and that *Zion* is not only the heavenly *Zion* above, but the Church and People of God on Earth; and Christ Jesus is one both in Heaven without us, and also within us, even the man Christ Jesus, the same that took hold of the Seed of *Abraham*, and is the Son of *Abraham* and *David*, according unto that Seed, and he is exalted in heavenly Glory in that same Seed and Nature, in the whole and intire and perfect Nature of man, in Soul and Body, having put off nothing that he had upon Earth; but these Weaknesses and Infirmities which he did take on him for our sake, even Jesus of *Nazareth*, he who was crucified for our Sins, and rose again for our Justification, who was dead, and is alive, and lives for evermore; and he who by true Faith is joyned to the Spirit of Christ, by the same he is joyned both to Christ in him, and also to Christ in Heaven, and also to all the Saints in Heaven, and the innumerable company of Angels, and Spirits of just men made perfect, and also unto the God and Father of our Lord Jesus Christ; and both God and Christ are not only in remote places, and Heavens without us, but also in us, and in all his Saints, as he hath said, *Jer.* 23. 23, 24. *Am I a God at Hand, saith the Lord, and not a God afar off? Do not I fill Heaven and Earth? saith the Lord.*

7. And as to the *Government*, and *Governor*

r *Rulers* of your visible Churches, both *Presby-*
rian and *Independent*, it is of the same Nature
ith your visible Churches, the only qualification
f them being an outward profession of *Christian*
eligion, and an outward Call (which ye are
l at a loss, where to begin it, as I have already
roved, Cap. 4.) accompanied with some na-
ural or acquired Gifts and Abilities of Letter-
arning, reaching no further then the Letter of
he Scripture at best, and oft, or for most part
ot that; for ye preach not the Letter in the
orm of sound words of Scripture, but hath so
ingled it with your Glosses, and wrested Senses
nd Meanings, and Words of men's wisdom and
ntentions, that it is but little of the very Letter
e preach. But if ye did preach the Letter, and
ave not that infallible and unerring Spirit of
hrist, which was in the true Ministers of Christ
n former Ages, and is now in his true Ministers
n this Age, ye are but at best Ministers of the
etter, and not Ministers of the Spirit, and
herefore not Ministers of the New-Testament.
nd what is the use and end of your Government
ut to keep poor People in Bondage under you,
nd your false Doctrine? and if they do not be-
ve it, but witness against it, then ye cast them
ut of your Synagogues, and yet then will force
laintenance from them, as many of you have
one. And when ye had Power with the Magi-
trates to instigate and stir them up to perse-
ute honest Dissenters, to Whip, Stock, Imprison,

spoil

ſpoil Goods, cut off Ears, and alſo to put t
Death (for teſtifying againſt your falſe De-
ctrines) from your falſe and fallible Spirit, I ſay,
both falſe and fallible; For ſeeing ye do not pro-
feſs to be taught, led and guided by the infal-
lible Spirit of Chriſt, which was in the Prophet
and Apoſtles, and in all true *Chriſtians*, if y
have not this Spirit, your Spirit is not only fal-
lible, but falſe, to wit, the Spirit of this World
For there are but two Spirits that do teach, lea
and guide all men on Earth, the one is, that un-
erring, true and infallible Spirit of Chriſt, whic
leadeth all God's true Children, and the othe
the Spirit of this World, which is the ver
Devil himſelf, the God of this World, that lea-
deth all Unbelievers and Ungodly Perſons in th
World; and this Spirit is not only fallible, b
falſe, continually leading into Error, as the Sp
rit of Truth leadeth into all Truth.

8. And how are ye not aſhamed to cite (ſ
Confeſ. cap. 30. *ſect.* 1.) *Iſa.* 9. 6, 7. *Acts* 20. 1
Matth. 28. 18. for your Government, and G
vernors and Elders of your Churches? Becau
it is ſaid, *Iſa.* 9. 6, 7. *The Government is upon*
Shoulders; to wit, Chriſt Jeſus? Doth it ther
fore follow it is upon yours? Or can any be G
vernors or Rulers in the Church under him, wit
out he himſelf, and his holy Spirit, Power a
Life, which hath the heavenly Authority in it,
known inwardly revealed, which ye deny? W
not the Government in the Apoſtles dayes al
geth

gether derived from the Power and Spirit of Chriſt in them, but yours is quite another thing; by your own Confeſſion, ye have not that infallible Spirit, nor the inward Revelation of it. And if ye derive it from the Letter,* ſo may any body elſe, as well as ye, and ſay, becauſe they have the Letter, they are Rulers and Governors of Churches. And as to theſe Elders, mentioned *Acts* 20. 17. They were ſuch whom the holy Ghoſt had made Overſeers, as is expreſly affirmed of them, Verſ. 28. But this ye cannot in truth ſay, who deny all pretence to inward divine Revelation, which they had. Nor doth *Matth.* 28. 18. make any thing at all for you, but againſt you: Chriſt ſaid to the Apoſtles, *All Power in Heaven and in Earth is given unto me; go ye therefore and teach all Nations.* But when ſaid he ſo unto you? Or when gave he you ſuch Commiſſion? Or ſuppoſe ye had ſuch Commiſſion, ſurely ye are very unfaithful unto it, who creep each of you into a Houſe, or Town, and there only pretend to teach a few that come to hear you. So did not the Apoſtles, but travelled from place to place, and from one Nation, City and Country to another, and had no certain dwelling place by virtue of their ſaid Commiſſion; but ſo do not ye, but commonly keep to one place, unleſs a fatter Benefice, or more yearly Sallary and Hire invite you to another. Will nothing ſerve your turn but the ſame Commiſſion, which Chriſt gave the Apoſtles? And if ye have the

ſame Commiſſion, are not ye alſo Apoſtles? a charge which ſome of you have laid to us. But why do ye not mind the other part of the Commiſſion, and apply that unto you, *Acts* 1. 4. 8. *And being aſſembled with them, he commanded, that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which* (he ſaith) *ye have heard of me*, Verſ. 8. *But ye ſhall receive Power after that the holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and in* Samaria, *and unto the uttermoſt part of the Earth?* And though ſome of you in *New-England*, have made ſome ſhow of Preaching to the *Indians*, and to have converted them, and got great ſums of Money out of Old *England* on that account, Alas! to what have ye converted them? Is it not very manifeſt, they are generally nothing better than when they were called *Heathens*, but are for moſt part rather worſe? Which of them all have ye turned from Darkneſs to Light, and from the Power of Satan to God, and to know God and Chriſt by his Power and Spirit, to rule in them? Nay, alas! ye know it not in your ſelves, and preach againſt it, and therefore ye are not like to be inſtruments to bring others to know it. And if ye ſay, Ye are the Succeſſors of the Apoſtles, and therefore the ſame Call, which he gave unto them, he doth give unto you. Ye muſt firſt prove and demonſtrate it, that ye ſucceed them in the ſame Spirit, Power, Light and Life,

and in the ſame Holineſs and Righteouſneſs of Life, as well as in Profeſſion, before ye ought to be believed; but the contrary in all theſe reſpects is manifeſt. Nor can ye ſhow your Line of Succeſſion, but from the Church of *Rome*, and her Popes and Biſhops, which ye have called *Antichriſt*, in your *Confeſſion of Faith*, Cap. 25. Sect. 6. as is formerly obſerved in Cap. 4.

9. And as concerning the viſibility of the true Church, as it hath been granted, that the true Church is oft viſible, and doth viſibly appear in the Face of the World, as a City ſet upon an Hill, and doth make a viſible and outward Profeſſion of her Faith in Chriſt Jeſus, and love to him, both in good Words, and good Works, yet it is not any thing meerly outward & viſible, that doth infallibly prove or demonſtrate her to be the true Church, or can make her known to People; But it is the ſame inward Light, Spirit and Power of God inwardly revealed, that doth make known both Chriſt the Head, and the true Church, which is his Body, and every true Member thereof: And without the Light and Spirit of Chriſt inwardly ſhining, and revealing, both Chriſt and his Church is unknown unto men, but by the ſame is well known, even as Chriſt ſaid unto his Diſciples, *John* 15. 18. *If the World hate you, ye know that it hated me before it hated you.* Now, whence is it that the World both hateth Chriſt, and his Church? becauſe it knoweth them not: And *Paul* ſaid,

2 *Cor.* 6. 9. *As unknown, and yet well known*; to wit, well known to the Children of the Light, who dwell in the Light, and see and judge of things, and men in the Light; but to them who are in Darkness, and are Darkness, unknown, and therefore hated and persecuted by them.

CHAP. X.

Of their two Sacraments, called Baptism and the Supper.

1. AS for the term, or word *Sacrament*, it is no where to be found in all the *English* Translation of the Bible received among *Protestants*, nor is there any Word either in the *Hebrew* or *Greek*, that doth properly answer unto it, unless they will translate the *Greek* Word that signifieth *Mystery*, to signifie a *Sacrament*, as the old *Latin* hath it in *Ephes.* 5. 32. *hoc est magnum Sacramentum*, i. e. This is a great Sacrament; for which our *English* Translation rendeth more properly, This is a great Mystery. But if *Sacrament* signifie *Mystery*, then there must be as many *Sacraments* as *Mysteries*, and Faith it self is a Sacrament at that rate, and true Preaching and Prayer, and every other Religious matter and thing, all which are holy Mysteries. And they who say, there are two Sacraments have borrowed these two out of the seven, prefixed by the Church of *Rome*, having cast off, and rejected five of the seven, for which the first

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Church doth accuſe theſe latter Churches of Sacrilledge, and ſpiritual Robbery, to abolish and take away five of the ſeven Sacraments, or rather indeed the ſixth alſo, ſeeing they believe it only to be but a Figure, to wit, that called the *Euchariſt*: And to ſay the truth, they have not one whit more probabilty, but rather leſs, for the two Sacraments that they have reſerved, than for the other five that they have rejected: And they have no cauſe to accuſe the People called *Quakers*, of Sacrilledge, for denying theſe two, until they clear themſelves of Sacrilledge for denying five, and give better grounds for reſerving theſe two, than as yet they have given.

2. And as for *Infants Baptiſm*, and ſprinkling a Child of eight dayes, or more or leſs, on the Fore-head, and call it *Baptiſm*, it hath no footing in all the Scripture, neither of Precept nor Practice, as will eaſily appear, by conſidering the places of Scripture they cite for it. And firſt, for *Sprinkling* on the Fore-head, inſtead of *Dipping*, they cite *Heb.* 9. 10. to 22. But this ſprinkling was not of Water, but of Blood; and we do not read that it was only on the Fore-head; and the Cups and Veſſels that were ſprinkled with Blood or Water, were ſprinkled all over, and not in one ſingle place. And why did *John* baptize Chriſt by dipping into Water, and others that he baptized, if ſprinkling on the Fore-head was ſufficient in that day? Next, as

to the baptizing of Infants, they cite for it *Gen.* 17. 9. *Where God commanded* Abraham *that every Man-child of his Posterity should be Circumcised, and therefore every Infant of one, or both the believing Parents are to be sprinkled with Water.* But this Consequence is meerly begged, but nothing proved. For the first, we find an express command to *Abraham*; For the second, we find neither Command nor Practice in all the Scripture, nor was the practice of Baptizing Infants in use, for an hundred of Years, and more, after the Apostles dayes, among Professors of *Christianity*. And let it be granted, that Infants have a right to the Grace signified by Water-Baptism, it doth not therefore follow, that the Figure or Sign belongeth unto them, because they have also a right to Christ's Body and Blood, and yet they confess, the Supper is not to be administred unto them. The next place they cite, is *Colos.* 2. 11, 12. where *Circumcision* and *Baptism* are joyned together, but neither the Circumcision, nor the Baptism there mentioned, is outward, as is clear, especially of Circumcision, that is said *to be made without Hands*; and therefore it is not the outward of the Flesh, but the inward of the Heart; and so is also the baptism there mentioned, vers. 12. *Buried with him in baptism, wherein also you are risen with him, through the Faith of the operation of God.* Ye see here is nothing of outward Water: Nor are all they who are baptized with outward Water, either buried with Christ,

Chriſt, or riſen with him, but many ſtill alive in old *Adam*, and that too generally. The next place they cite, is *Matth.* 28. 19. But this ſaith nothing of *Water*, and if it were granted that Water-baptiſm is underſtood, as it neither is, nor ought to be granted, yet it will not prove that Infants ſhould be any more baptized than taught, ſeeing *teaching* and *baptizing* are joyned together. Another place they cite is, *Luke* 18. 15, 16. where Chriſt biddeth to *ſuffer little Children to come unto him, and forbid them not*, and that *he bleſſed them, and laid his hands upon them*, we read in Scripture; but that he baptized them either with dipping or ſprinkling, we read not, but on the contrary it is expreſly ſaid, *That Jeſus himſelf baptized none*, to wit, *with Water*, ſee *Joh.* 4. 2. Their laſt place they cite is *Rom.* 11. 16. *If the Root be holy, ſo are the Branches*; but this doth not prove that Infants are more to be baptized, than to have that called the Supper adminiſtred unto them: And theſe Branches mentioned by *Paul* in that place, *Rom.* 11. 16. were really the unbelieving *Jews*, that becauſe of their Unbelief were broken off at that time, yet the Root being holy, to wit, *Abraham*, and the promiſed Seed, *Paul* had hope of their converſion, as many as did belong to Gods election, as he expreſſeth it, verſ. 28. and theſe were not the immediate Children of *Abraham*, but forty Generations after *Abraham*, and *Iſaac*, and *Jacob*; and therefore this Scripture ſaith as much for the

the aged unbelieving Children of unbelieving Parents, if they have descended from any of their fore-Fathers, upwards of forty Generations, that were believers; and if up to forty, why not up to sixty, and further? yea, to *Noah*, who is the common Father of all men, with whom God established his Covenant, and with his Seed after him, until the end of the World, that all his Seed through Christ, might receive the benefit of the same, unless they do wilfully reject it; of which I have said something already in Chap. 6.

3. And as for *Water-Baptism* in general, we say, it did only properly belong to *John's* Ministry and Dispensation, and is expressly contradistinguished from the Baptism of Christ, both by *John*, and also by Christ himself; for *John* did *baptize with Water unto Repentance*, but Christ, who cometh after *John*, and was before him, who is more worthy than *John*, *he baptizeth with fire, and with the holy Ghost*; and no doubt there was a spiritual blessing and Grace conveyed unto People, by *John's* Baptism, while it stood in force; for God never ordained any outward thing, but as it was rightly done, in its day and station, it had some spiritual blessing accompanying it, as all the Sacrifices and Services of the Law: And if any were raised up by the Lord as *John* was, and could prove, and instruct their being sent to baptize with Water, as he was those to whom they should be sent, ought gladly

o receive it; but to do it by bare imitation, or meer pretended Call, which they cannot prove o be either mediate or immediate, is great pre-mption, yea, ſuperſtition; and to call that a ommand of God, which he hath given them no mmand to practiſe, is to ſet up the Precepts of en in the room of Gods Commandments, as he Phariſees did of old, and is a taking of his ame in vain, for which he will not hold them uiltleſs. And they can never prove, by all their rt and skill, that *Water-Baptiſm* is commanded y Chriſt, *Mat.* 28. 18, 19. for all Gods com-ands and precepts, eſpecially of publick inſti-ution, relating to the Church, are expreſs, in o many expreſs Words, and are not left to be athered by uncertain and doubtful Conſe-uences. When God ſent *John* to baptize with Water, Water was expreſſed; but in the A-oſtles Commiſſion to baptize, no mention is ade of Water, nor no words of Inſtitution ommanded to be uſed, but the command is, *Go, each and baptize all Nations into the Name of the Father, the Son, and the holy Ghoſt.* And the ame of either the Father, or the Son, or the oly Ghoſt, is moſt frequently, if not always ſed in Scripture, to ſignifie Power and Life, as *e Name of the Lord is a ſtrong Tower: thy Name s an Ointment poured forth*, &c. And whereas hey object, firſt, *That the Apoſtles could not bap-ize with the ſpiritual Baptiſm.* I anſwer, yea; ey could Inſtrumentally and Miniſterially,

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as well as they could convert, and beget Sons and Daughters unto God; for they were Ministers of the Spirit, and did minister of the Spirit both in *Preaching*, and *Prayer*, and *laying on of Hands*, although God only was the principal worker and author. Next, they object, *That* Peter *and* Paul, *and some others, baptized some with Water, and that Christ was baptized with Water.* But none of these prove what they intend, for Christ was baptized by *John*, and also he was circumcised according to the Law, and *Paul* circumcised *Timothy*; and the Apostles generally in that day thought fit both to use, and tolerate the use of *Water-Baptism*, that belonged to *John*, and divers other things of the Law which by permission, for a time, and not by any Gospel standing Commission; otherwise *Paul* would never have said, he was not sent to baptize, but to preach the Gospel; nor would he have thanked God that he had baptized so few; for it were strange to think that *Paul* would thank God, that he did not so fully obey a Gospel precept. In short, if these who are so zealous for *Water-Baptism*, were cordially zealous for the inward and spiritual Baptism, they might be the more born with, as Men bear with Children, that use Likenesses and Figures of things that sute most with the age and state of Children and Charity might be allowed them in that case to be as Children or Babes in Christ, if they did hunger and thirst after Righteousness, and did

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wait for the inward appearance and coming of Christ's Kingdom, and the Revelation of it in their Hearts, as some such there may be. But these, who altogether are for the outward Baptism and Supper, and deny wholly the inward and spiritual Baptism and Supper of Christ, which is only known and received by the holy Spirit's inward Revelation, no Charity can be allowed unto them, to judge them true *Christians* in any degree, not so much as Babes, but altogether, for the time, Hypocrites and Formalists.

4. Next, concerning the Supper: We grant that Christ had an outward Supper with his Disciples, when he did eat the Pascal Lamb with them; and this was a real Supper, and not like that which ye now use, that is neither substantial Supper nor Dinner, being only a little crumb of Bread, scarce so big as a Nut, and a spoonful of Wine, or two, which hath little outward Substance, and no inward and spiritual Signification unto you, as ye use it, while ye altogether deny, that the Saints are partakers of the substance of Christ, or that Christ really and substantially dwelleth in his Saints; and while ye also deny all inward Revelation of him in these latter Ages. Your Supper is a meer shadow, and none of Christ's Supper, nor of his Institution. For when Christ did sup with his Disciples, in the Night wherein he was betrayed, he began with the Cup, and blessed, or gave thanks, and said, *Take this, and divide it among your selves.* And

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next he took Bread, and bleſſed, or gave thanks, and brake it, and gave unto them, ſaying, *This is my Body, this do in Remembrance of me*: Likewiſe after Supper he took the Cup, ſaying, *This Cup is the New-Teſtament in my Blood, drink ye all of it*, Luke 22. 14. to 20. So we ſee, he uſed the Cup twice, and began and ended with it, but ſo do not ye; and though ye ſeem greatly to blame the Church of *Rome*, for not giving the Cup to the People, but only the Bread, and charge them with mutilating, or diſmembring the Inſtitution; if ſo, do not ye the ſame in part? ſeeing ye uſe the Cup but once, and Chriſt uſed it twice, and began with it, but ſo do not ye. And ſeeing ye ſay, *Ye have not that infallible Spirit that Chriſt had, and gave to the Apoſtles*; and that we find you wholly ignorant of Chriſt's Body, and that ye have no diſcerning of it, nor no taſte and ſavour of his Fleſh, which is Meat indeed, nor of his Blood, which is Drink indeed, and know not the inward and ſpiritual ſupping with Chriſt, we cannot believe, nor acknowledge, that ye *Presbyterian* and *Independent* Teachers, have any power to bleſs either the Bread, or the Cup, as Chriſt did, or to miniſter, or give of his Body and Blood to any People, which true Miniſters of Chriſt have done, and do at this day, to my certain knowledge and joy, and to the certain knowledge and joy of many thouſands with me, and that often in the uſe of outward eating and drinking, being

ſanctified and bleſſed by the Word of God and Prayer, as we have ſat down together, whether many or a few, we have truly witneſſed the fulfilling of that ſaying, *Luke* 24. 35. *And they told what things were done in the way, and how he was known of them in breaking of Bread.* And as it is, Verſ. 30, 31. *And it came to paſs, as he ſate at Meat with them, he took Bread, and bleſſed it, and brake, and gave to them, and their Eyes were opened,* (Note, even as *Jonathan's* Eyes were opened, or lightned, when he did eat the Honey; and as *Iſaac* bleſſed *Jacob* when he did eat what he had prepared of ſavoury Meat for him; and as the Angel bleſſed *Abraham*, when he did eat of the Calf, and the Cakes that were ſet before him; and as *Melchizedeck* bleſſed *Abraham*, when he brought him Bread and Wine; and divers other the like examples) *and they knew him*, &c. Even ſo can many ſay at this day, to God's praiſe, in the outward Eating and Drinking together, as they have ſate together, and waited in true ſilence, until God has been pleaſed to move ſome one or other of his faithful Servants and Miniſters of his Word of Life, and of his Fleſh and Blood, which is ſpiritual, to pray unto the Lord, or give Thanks, their outward eating and drinking hath been ſo bleſſed unto them, that at one and the ſame time they have eat both the outward Bread with the bodily Mouth, and the inward Bread, which is ſpiritual, with the inward & ſpiritual Mouth; and they have alſo drunk outwardly the

the outward Cup, and inwardly the inward and ſpiritual: and ſo at the ſame time, they have fed at a two-fold Table, & have been both inwardly and outwardly refreſhed, nouriſhed and ſtrengthned; and this alſo often-times, in the uſe only of inward Prayer and Thanksgiving, as well as of both inward and outward; and yet we neither do, nor can limit the ſpiritual and inward eating of Chriſt's Body, and drinking of his Blood, to any outward eating or drinking whatſoever. As neither did the ancient *Chriſtians*, who ſaid, *That all true Believers eat Chriſt's Fleſh, and drink his Blood, daily and hourly*; and ſo we believe. And no doubt, Chriſt did really give his Body and Blood unto his Diſciples at that time, and it was not a bare Figure or Sign that he gave them, but in the uſe of the Bread and Wine, he gave them at the ſame time, an inward enjoyment of him. And all this we own, and are very glad of ſuch occaſions, when we have them, to ſit together, and eat and drink both outwardly and inwardly, enjoying a two-fold Table and Supper at one time, and finding the Lord himſelf ſpiritually preſent, and bleſſing both unto us and enabling us to receive both his Spiritual and Temporal bleſſings, with *Prayer* and *Thanksgiving*: And ſuch breaking of Bread we own from Houſe to Houſe, even outwardly as well as inwardly, with ſingleneſs and gladneſs of Heart, as the *Primitive Chriſtians* did of Old, ſometimes in a leſſer Number, and ſometimes in a greater

or at that Supper above-mentioned, *Luke* 24. 30. there were only preſent theſe two Diſciples, beſides Chriſt himſelf; ſo that it is not the number, whether greater or ſmall, that is eſſential. And alſo we do believe, and ſay, that it is our Duty, not only in theſe more ſolemn Eatings and Drinkings, to remember the Lord's Death, and what he hath done, and ſuffered for us, when we thus eat & drink together, perhaps many belonging to divers Families, but alſo in all our other Eatings and Drinkings, and at all other times, as it doth pleaſe the Lord to enable us; and every true *Chriſtian* hath the Lord's Death, Reſurrection, and his great Love, and what he hath done and ſuffered for us, printed as in Capital Letters, upon his very Heart and Soul, and writ as a living Epiſtle, with the Spirit of the living God, upon fleſhly Tables; and that this ought to be done, not only to his more abundant inward and ſpiritual coming unto us, but to be perpetuated, and continued by all true *Chriſtians*, to the end of the World, and the laſt coming of Chriſt. And now tell me, wherein we are behind you? or wherein we fall ſhort of you? or what excellency, worth, or value hath your Supper above, and beyond ours? But on the contrary, hath not ours the advantage every way? ſeeing we have more frequently, both the outward and inward Eating and Drinking together, then ye have the outward; and alas, the many lean and dead Souls among you,

void of inward and ſpiritual diſcerning, taſte o
favour, too manifeſtly demonſtrate, ye are ge
nerally ſtrangers to the Supper of the Lord. An
we alſo acknowledge the outward Eating an
Drinking, is but a figure of the inward, an
therefore ought not to be reſted in, but th
Subſtance, that is inviſible and eternal, ought t
be minded, and ſought after above all. An
though we are not for holding up, or preachin
of Figures meerly inſtituted, for to ſignifie an
repreſent a thing to come, as were theſe unde
the Law; yet ſuch a Figure as is natural, an
neceſſarily to be uſed by us all, as eating an
drinking, we may not reject: for the outwa
eating and drinking is a natural and neceſſa
Figure of the inward, even as the whole outwa
World is a Figure of the inward and ſpiritua
as *Paul* doth expreſly call it, 1 *Cor.* 7. 31. ſee t
Greek.

5. And concerning that ye call your *Chriſtia*
Sabbath, which ye ſay is the firſt Day of t
Week; and ye do poſitively affirm in your Co
feſſion, *That the Sabbath was changed from the l*
Day of the Week, from the Reſurrection of Chri
unto the firſt day of the Week, and ſo to continue u
the end of the World; ſee Confeſſ. cap. 21. ſect.
But ye bring no ſober proof for any ſuch chan
and the Scriptures ye cite ſay no ſuch thing,
Gen. 2. 2, 3. *Rev.* 1. 10. *Exod.* 20. 8. 10. *Ma*
5. 17. That place in *Gen.* 2. 2, 3. ſaith noth
of the *firſt Day*, but of the *ſeventh Day*:

what that *seventh Day* is, ye cannot demonstrate. And as to the next Scripture, *Rev.* 1. 10. where *John* saith, *he was in the Spirit on the Lord's Day.* Although it is more then ye can prove from Scripture, that the *first Day* of the Week is that *Lord's Day*; yet taking it for granted, it doth not therefore follow that it was appointed to be the *Christian Sabbath*: But it might be so called, because Christ rose upon that day, and honoured that day solemnly, not only with his rising upon it, but appearing at sundry times on that day to his Disciples, betwixt his Resurrection and Ascention: and that the *Christians* did usually and more solemnly meet on that day for publick and religious Worship, in honour of our Saviour, than on other dayes, we readily grant; and so also do we, according to the Example of the ancient *Christians*. And all true *Christians* should employ more of their time in religious Works and Services, both in private and in publick, than the *Jews* did, and ought not to fall short of them, but exceed them. And that beside other times set apart for the worship of God, both in publick and in private, it is commendable in *Christians* to set apart the first day of the Week from common and ordinary labour, not only for an ease to their Servants and Cattel, but also that they may with the more freedom, and cheerful readiness attend upon the Lord, and his Service, without all incumberance. For experience doth prove it, that even bodily Rest

from toil and labour, doth contribute to the ease of the Mind, and is a help, being duly used, to disburthen it from divers weights. For if the Body be over-charged with labour, it is a hurt and clog unto the Mind in divers respects? But all this doth not prove, that the first day of the Week was appointed for a Sabboth, and put in the room of the seventh day of the Week enjoyned to the *Jews*, and People of *Israel*; for that outward Sabboth that was enjoyned unto them, was a Sign and Figure, as all other outward Sabboths which they had, were, as of Weeks, Moneths, Years, as well as of Dayes. And when the pure Gospel and Christian Dispensation did take place, all these figurative and shadowy Sabboths were changed to the Substance, and the Substance or Body is Christ, according to *Col.* 2. 17. But to say, the *Jewish* Sabboth is changed into the first day of the Week, is to put the first day of the Week in the room of the Lord Jesus Christ, which is a great dishonour unto him; for he is the End and Perfection of the Law, and of all the shadowy and figurative Ordinances thereof: and as the outward Temple that the *Jews* had, is not to be changed into another outward Temple, but Christ is the true Temple of the *Christians*, wherein they meet, so he is their Sabboth, and not any outward day. Next, as to *Exod.* 20. 8. 10. it saith nothing of the first day of the Week, nor of one day of seven: so this is but man's invention. But it mentions

e ſeventh day, wherein the Lord reſted from
his Works, and that Reſt ſignifieth the per-
ſtion or finiſhing of them; although as it is
d, *Heb.* 4. the Works were finiſhed from the
undation of the World; and therefore that
enth day doth ſignifie Chriſt Jeſus, the firſt and
t laſt, who is the alone true Reſt and Sabboth
all the Faithful, as he invited, ſaying, *Mat.*
28. *Come unto me all ye that labour, and are*
vy laden, and I will give you Reſt. And con-
ning this ſpiritual and divine Sabboth, or
bbatiſm, it is ſaid in *Heb.* 4. 9, 10. *There-*
re there doth remain a Reſt unto the People of God:
he that is entred into his Reſt, he alſo hath ceaſed
m his own Works, as God did from his; let us
our therefore to enter into that Reſt, &c. And
ſe 3. *We which have believed, do enter into Reſt.*
all which it doth plainly appear, that the
w-Teſtament underſtandeth the *Chriſtian*
bath, not of any outward Day, but of Chriſt,
ch the outward Sabboths of the *Jews* did by
of Allegory ſignifie and hold forth. And
y, as to *Matth.* 5. 17. where Chriſt ſaith,
ame not to deſtroy the Law, but to fulfil it: It
ot to be underſtood that he came to keep up,
perpetuate the Types and Figures of the
w, but to put an end to them, and in the room
place thereof to fulfil all the Righteouſneſs,
uty and Juſtice, that they did ſignifie or hold
h, which is as the Kernal: otherwiſe ye
ſt argue as much for upholding the outward

Circumcision, as the outward Sabboth; and th
outward Sabboth was not the first day, but the
venth day. And whereas some plead, that the 4
Commandment is altogether Moral, as well
the other nine that were given forth immedia
ly by the Mouth of the Lord unto the People,
writ by his Finger on the Tables of Stone;
therefore is perpetual, and never to be abrog
ted. If all this be granted, it doth not pro
that the first day of the Week is there comma
ed, as these called *Presbyterians* and *Independa*
would have it. Nor can they who plead for
keeping of the seventh day of the Week for
Sabboth, prove that the said fourth Comma
ment did enjoyn to the *Jews* the keeping of
outward or natural seventh day of the We
for their keeping the outward seventh day of
Week was enjoyned to them among the o
Ceremonial Laws and Precepts, as is clear f
Exod. 16. 23. and Chap. 31. 13, 14. where i
called a *Sign*, to wit, of that spiritual, m
and perpetual Sabboth. And therefore if i
granted, that the fourth Commandment is a
gether moral and perpetual, it doth not fol
that the seventh day therein mentioned, is
outward day, or that it enjoyneth any outw
day (for it can all be spiritually understood
well as the tenth Commandment, *Thou*
not covet, doth not enjoyn any outward th
but reacheth to the Heart, and inward
only, and is altogether spiritual. And a

ſt Commandment of the ſecond Table is altoether ſpiritual, ſo why may it not be ſaid that e laſt Commandment of the firſt Table is altoether ſpiritual? And even the myſtick Writers ong the *Jews* do acknowledge, that not only e ſeventh day mentioned in the fourth Comndment, but all the ſix dayes ſignifie ſpiritual ays and Myſteries, as well as the ſeventh; of hich I ſhall not perticularly enlarge at preſent.

A Call and Warning from the Lord to the People of Boſton, *and* New-England, *to Repent*, &c.

THe Burden of the Word of the Lord that came unto me on the twenty firſt day the fourth Moneth, 1688. in the Town of *ſton* in *New-England*, to declare it unto *Boſton* Inhabitants, and to the Inhabitants of *New-gland*, who have been, or are concerned in, ppoſing, and hardning their Hearts againſt the ward appearance of God, and of his ſon hriſt Jeſus, in the Hearts of his Servants, and the Living Teſtimonies they have born unto u, to call you to believe in the Light of his n Chriſt Jeſus, who hath enlightned you all, d every one of you, and to turn you from rkneſs to Light, and from the Power of Sa-n unto God. Oh! repent, repent for your eat Sins, and Tranſgreſſions of all ſorts, that have committed againſt the Lord, and againſt his

his holy and divine Light and Gift in all you
Hearts, and especially Repent of your gre
Hypocrisie, all Teachers and People of *Bosto*
and *New-England* every where, who call you
selves *Christians*, and have a Name to live, b
are dead, who draw near unto God with yo
Mouths, and honour him with your Lips, b
have removed your Hearts far away from hi
and who have the Name of Christ oft in yo
Mouths, and think to cover you with his imp
ted Righteousness, while ye are ignorant of h
Life, and holy Power & Spirit, and divine Natu
in your Hearts, and while ye are daily crucifyi
the Lord of Glory afresh, and puting him to op
shame, and treading under Foot the Blood of t
Covenant, as the holy Scripture declareth co
cerning some that professed Christ Jesus in f
mer Ages. And this is the state of many of ye
yea, of the generality of you, both Teach
and People of *Boston*, and *New-England*, of
sorts, a few Names excepted, whom the L
doth honour, and they shall walk with him
White, although ye have sought to dishon
them. And this I have seen from the Lord
that pure Light of his that maketh all thi
manifest, and before which all things are m
and bare, which Light ye generally despise,
reject, and blaspheme, calling it, *A n*
atural Light, and insufficient to lead unto G
and the Children of it ye have hated, repro
ed, and mocked with cruel Mockings, whe

ye have ſufficiently declared your ſelves to be born after the Fleſh, and not after the Spirit. Oh ye *Blaſphemers* againſt God, and his Temple (which is his Light) and them that dwell therein! Repent, repent of your blaſphemies, and hard Speeches, and hard Thoughts againſt Gods inward appearance, by his *holy Word*, *Light* and *Spirit* in all your Hearts: And Repent of all your *Pride*, *Vanity*, *Folly*, *Exceſs* in *Meats*, *Drinks*, and *Apparel*, who though ye profeſs your ſelves to be more pure, and more purely reformed, than other Churches, ſo called, yet in the ſight of God ye are nothing better, but many of you worſe; and the Sin of *Sodom*, which was *Pride*, and *Exceſs*, and *fulneſs of Bread*, is the Sin of many of you, eſpecially of the richer ſort. Oh, unthankful Nation! do ye thus requite the Lord, who are *Jeſurun* like, that ſince ye waxed fat, have kicked againſt the Lord, and are gone from that Tenderneſs, Sobriety, and Simplicity that was among you, and your Fathers ſometime ago: Oh! how quickly have ye degenerated, and departed from the Lord, of whom ye have made, and ſtill are making a great Profeſſion! The anger of the Lord is ready to break out againſt you yet more than formerly, unleſs ye Repent: and though his Hand hath been manifeſtly ſtretched out againſt you, in manifeſt Judgments, and eſpecially in *Blaſtings* and *unſeaſonable Seaſons*, and other Judgments, and Plagues, and Strokes upon you, yet ye have not

ſeen nor regarded it, many of you, yea, moſt of you; but ye are like unto them, concerning whom the Prophet *Iſaiah* teſtified, ſaying, *Lord, when thy Hand is lifted up, they will not ſee; but they ſhall ſee, and be aſhamed for their Envy at the People.* And this is the Word of the Lord unto you all Teachers, and People of all ſorts, of *Boſton* and *New-England*, all ſuch of you who are Unbelievers, and have not Faith in the Light of God and Chriſt within you, but place all your Confidence, Faith and Reliance upon the *imputed Righteouſneſs* of Chriſt without you, and what he did, and ſuffered for you unto Juſtification, while in the mean time ye know not Chriſt within you, and ſo are in the ſtate of Reprobation, or rejection, as ſuch; and while ye there remain, oppoſing Chriſt without, to Chriſt within, profeſſing to own him without, but denying him within, and the Revelation of him within in mens Hearts, and crucifying him by your daily great Sins and Iniquities of all ſorts. But is Chriſt divided? or can any have a right and ſincere Faith in Chriſt, as he came and ſuffered Death in the Fleſh, and roſe again and aſcended into Glory, unleſs they believe in him, and own and witneſs him revealed in them, their *King, Prieſt* and *Prophet, Lord, Judge*, and *Lawgiver*, their *Head* and *Foundation*, laid in them, *Chriſt in them the hope of Glory*? And all who ſincerely own him within them, have the benefit and comfort of his *Death*, and *Sufferings*, and *Righteouſneſs*

that

that he accomplished without them, when he came in the Flesh, and none others; and this is unto you all the Word of the Lord, whether ye will hear, or forbear. And oh! Repent, Repent of all your *Self-Righteousness*, and *Self-willings*, and *Self-runnings* and *allings* of all sorts, in that ye call your *Duties* and *Performances*, wherein ye are daily exercising your selves, without the Lord's holy Spirit, and Power, and Life inwardly revealed, to which ye are Strangers, and many of you wilfully ignorant, hating and refusing to be informed or instructed, even many or most of you. And all ye who have made light of the cruel Sufferings of the Lord's Servants, called in derision *Quakers*, and some of whom have been put to Death at *Boston*, by a most unrighteous and inhuman Law, wherein they, who either made or executed the same, have showed themselves more inhuman, cruel and barbarous, than many, or most of all sorts of mankind. Oh! mourn before the Lord for this great Sin, & for shedding the Blood of the Innocent, wherewith your Land is still defiled, and the Iniquity of it is not yet done away, nor shall, nor indeed can, but by deep Repentance, Mourning and Contrition of Soul, and Godly Sorrow, and unfeigned Repentance, and turning unto the Lord; and let it not be an excuse unto you, that many of you were not the actors in that great Sin, but ye have

Read and well consider Ezekiel 9. 3. 4. 1 Cor. 5. 2.

have not mourned for it before the Lord, many, yea, most of you, and therefore it lieth upon you; and this is the Word of the Lord unto you. *G. K.*

A Copy of this was set up in the most publick place, in the Town of Boston, *the 21st of the 4th Month*, 1688.

Boston, *the 12th of the 5th Month*, 1688.

To *James Allen*, *Joshua Moody*, *Samuel Willard*, *Cotten Mather*, Preachers in the Town of *Boston* in *New-England*.

Friends and *Neighbours*;

I being well assured, both by the Spirit of God in my Heart, and the Testimony of the holy Scriptures, that the Doctrine ye preach to the People is false, and pernicious to the Souls of People in many things, do earnestly desire and entreat you, and every one of you, the Preachers in the Town of *Boston*, to give me a fair and publick hearing, or meeting with you, either in one of your publick Meeting-Houses, or in any other convenient place, where all who are desirous to come may have liberty, and let the time be as soon as may, as either to day in the Afternoon, or to morrow in the Fore-noon, but

but rather then fail, if ye will give me any assurance to have a meeting with you, I will attend your leasure for two or three days to come, providing once this day ye send me your positive answer; and if ye give me a meeting with you, I proffer in true love and good-will, by the divine assistance, to show and inform you, that ye teach and preach unto the People, many false and unsound Principles (contrary to the Doctrine of Christ, sufficiently declared in the holy Scriptures) your Doctrine being according to the *Catechism* and *Confession of Faith* of the Church of *Boston* and *New-England*, which I have diligently examined, and find it to be the same, with that published by the assembly of *Presbyterians* and *Independents* at *Westminster* in Old *England*, about forty Years ago, excepting some few small things, wherein some of you may differ in Church Government and Discipline, and if ye cannot receive my Information, I proffer to debate these things fairly with you, which I call false Doctrine, and to vindicate our Principles, who in scorn are called *Quakers*, whom ye have falsly charged, for which some of our worthy Friends have suffered death at *Boston*, and let the Scriptures Testimony be the only external Rule, Test and Touch-stone of our said debate. And the particular things I charge on you, as being false Doctrine, and contrary to the Doctrine of the holy Scripture (beside many others that I could mention) are these following:

1. *That*

1. *That God hath committed his Counsel wholly to Writing, even since the Apostles dayes, the former ways of God's revealing his mind to his People being ceased.*

2. *That God hath fore-ordained what-ever cometh to pass.*

3. *That God hath not afforded, or provided sufficiency of Grace and means of Salvation unto all mankind, whereby they may be saved.*

4. *That there are reprobate Infants, that dye in Infancy, and perish eternally, only for* Adam's *Sin imputed unto them, and derived into them.*

5 *That the Light that is in every man, that convinceth them of their Sins, and calleth them to leave and forsake them, is only natural, and no ways sufficient to enable any man to do any work acceptable unto God.*

6. *That Christ hath not dyed for all men.*

7. *That Justification is only by Christ's Righteousness, without us, imputed unto us, and received by Faith alone, and not by any Righteousness of God or Christ infused into us, or wrought in us.*

8. *That beginnings of true Sanctification cannot be fallen from totally.*

9. *That no man in this Life, by any Grace of God given him, or to be given him, can perfectly keep the Commandments of God, but doth daily break them in Thought, Word and Deed.*

10. *That no men ever since the Apostles dayes are assisted by any infallible Spirit, to Preach, Pray or Write, and that to say, and pray by the moving of the holy Ghost,*

Ghoſt, as the Prophets and holy men witneſſed of Old, is ceaſed.

11. *That human and outward learning, without the ſaving Grace of God, and the holy Spirits inward Revelation and Inſpiration, is ſufficient to qualifie a man to be a Preacher of the Goſpel.*

12. *That the Scriptures ought to be believed only for their own outward Evidence and Teſtimony, and not for the inward Evidence and Teſtimony of the holy Spirit in mens Hearts.*

I expect your Anſwer ſome time this day, and remain your Friend, *G. K.*

Having received a Blaſphemous and Heretical Paper, ſubſcribed by one George Keith, *our anſwer to it and him is,*

IF he deſires Conference, to inſtruct us, let him give us his *Arguments in writing, as well as his Aſſertions: If to inform himſelf, let him write his Doubts: If to cavil and diſturb the Peace of our Churches (which we have cauſe to ſuſpect) we have neither time nor leaſure to attend his Motions: If he would have a Publick Audience, let him Print: If a private Diſcourſe, though he may know where we dwell, yet we forget not what the Apoſtle* John *ſaith,* Epheſ. 2. 10.

July *the* 12*th*, 1688. James Allen, Joſhua Moody, Samuel Willard, Cotton Mather.

To *James Allen*, *Joſhua Moody*, *Samuel Willard*, *Cotten Mather*, called Preachers, in *Boſton*.

I Received yours, wherein ye give no ſatisfactory nor reaſonable *anſwer* to my *fair propoſal*; ye call my Letter unto you, *A blaſphemous & heretical Paper*: But wherein it doth contain either Hereſie or Blaſphemy, ye have not mentioned, far leſs demonſtrated: I pity your Ignorance, and I perceive ye are in the ſame darkneſs and blindneſs of Mind that the *Jews* were in, who accuſed the Lord Jeſus Chriſt of Blaſphemy; and if he were now among you in the Fleſh, he would meet with the ſame entertainment from you; for the meaſure of the ſame Spirit of Truth, which is in his Servants (that dwelt in him in all fulneſs) ye blaſpheme againſt. But it is well ye have not the Magiſtrates Sword now at command, which your Brethren ſometime ago had, & made a woful and miſerable uſe of it, to turn it againſt the Innocent. And now that ye have no Carnal weapons to fight with, we can find no Spiritual weapons that ye have: but by ſilly and frivolous Excuſes ye ſeek to lurk and hide in Corners, when ye are fairly, and juſtly required to appear in open Field, to defend your falſe Doctrine. To whom ſhall I liken or compare you, but to Night-birds, and Beaſts of prey, as they are deſcribed, *Pſal.* 104. 20, 21, 22. *Thou makeſt Darkneſs*

Darkneſs, and it is Night, wherein all the Beaſts of the Forreſt do creep forth, the young Lyons rore after their Prey, &c. The Sun ariſeth, they gather themſelves together, and lay them down in their Dens. For now that your ſun of Perſecution is gone down, and the ſun of Peace is ariſen, ye have no courage to appear in the open and fair Field, to defend your evil Cauſe, only in your Dens, and Houſes into which ye have crept, where the honeſt People called *Quakers*, have not occaſion to hear you; ye ſpeak Evil of things ye know not, and lye and rail againſt the Truth. And that ye (and not we the People called in ſcorn *Quakers*) are Blaſphemers, I have not only charged, but demonſtrated in ſundry perticulars, in this Treatiſe. And yet becauſe I judge ye do ſo in ignorance, I believe it is pardonable, and if ye ſincerely Repent of it, it ſhall be forgiven you. But why are ye afraid of the Light, to appear in publick, to try your Spiritual ſtrength and weapons, when your Carnal are gone. Is not that Scripture fulfilled upon you, *Job* 24. 16. 17. *In the dark they dig through Houſes, which they had marked for themſelves in the day time, they know not the Light; for the Morning is to them, even as the Shadow of Death; if one know them, they are in the terrors of the ſhadow of Death.* I do ſay, in uprightneſs, I writ not this, boaſtingly, or glorying in my ſtrength, as of ſelf, my alone glorying is in the Lord, and in his Truth, which is the ſtrongeſt of all, that God in his infinite

Mercy

Mercy hath made known unto me, and the Truth in the Mouth or Pen of the youngeſt Child, is too ſtrong to all the *Goliahs* among you. Remember that memorable paſſage of the Barley-Cake, that tumbled into the Hoſt of *Midian*, as it was repreſented to one in a Dream, which was the occaſion of *Gideon's* taking courage to go out againſt the *Midianites*, who was proſpered with great ſucceſs, though he and his men were but a ſmall company, *Judge* 7. And alſo remember how at the ſounding of the Rams Horns, the Walls of *Jericho* fell down flat to the Ground. Men of an evil Conſcience are commonly afraid. Or if ye fear your People, leſt if any publick Diſpute ſhould be, they might be in danger to change their mind; Is it not the moſt effectual way to reſcue your Sheep, if they be in danger, ſuppoſe we be Wolves (as we thank God we are none) to appear openly, and in a manly way againſt us, and not to ſuffer the Wolves to hunt the Shepherds, for that were a ſtrange thing; but that if ye be Shepherds, ye hunt the Wolves and ſeek them out every way, and by all means and be glad of every occaſion to find them? And is your Preaching to the People ſo little effectual that many Years teaching them, is not ſufficient to ſave them from the danger of two or three Hours fair debating of things? If your People were built on the Rock, ye needed not fear that they would be ſo ſoon ſhaken. In your very ſhort Letter, ye have very many idle and fri-

volous

volous Suppoſitions, *If that*, and *If that*; ſo that in ſix Lines or ſeven, ye have five needleſs Suppoſitions, and labour as men in a Sweat, or at leaſt ſeem ſo to do, to find out the deſign or intention of my Writing unto you, the which is plain, without any enquiry; for I told you very plainly, the end of my writing, was to inform you, That ye preach unto the People many falſe and unſound Principles, pernicious to the Souls of People. And if ye could not receive my Information, I proffered to debate theſe things fairly with you. And though I neither had, nor have the leaſt mind to Cavil, yet I moſt aſſuredly believe, that the Peace of your Churches is not the true Peace of Chriſt, but that both ye and they are ſet down in a falſe peace and reſt. And therefore he, who at the command of Chriſt Jeſus, and by the motion of his eternal Spirit, doth proclaim a holy War, and ſoundeth an alarm in your Ears, that Chriſt himſelf is come, and more abundantly coming to take away your falſe Peace, and to ſend a ſpiritual Sword and Fire unto you, is really your beſt Friend, and ſuch a Friend I am unto you, whether ye will hear or forbear. For I came not unto you in my own will, but a neceſſity from the Lord, by his living Motion in my Heart, and his living Word, that was, and is as a Sword and a Fire, did lie upon me to clear my ſelf among you. And ſeeing your Churches are no true Churches of Chriſt, as I have ſufficiently demonſtrated in this Treatiſe,

their peace is not true peace, and therefore muſt and will be broken, and the ſooner it be broken, the better it will prove to many poor Souls among you, in order to their being gathered unto the Lord. And whereas ye ſay in your Letter, *If he would have a publick Audience, let him Print*: Ye ſee how I have complyed with your Propoſal, yet not in your will, but in the will of the Lord, who hath laid it upon me, and hath aſſiſted me in this undertaking, to write this Treatiſe, and direct it more particularly unto you, and more generally to all the *Presbyterian* and *Independent* Teachers and People, both in *New-England*, or elſewhere, to whoſe Hands by divine Providence it ſhall come. And I require this reaſonable demand of you, that ſeeing ye have ſaid, *Let him Print*, that after it is come unto you, ye would ſeriouſly read it, and if it pleaſe God by it, as an Inſtrument, to convince you, through his eternal Spirit, give God the Glory, and confeſs to the Truth: But if otherwiſe, that ſtill ye think ye have Truth on your ſide, then appear in Print openly to defend your Cauſe, notwithſtanding Railing and Lyes, but ſolid Arguments, if ye can produce them. And if in ſome places I ſeem to have appeared ſharp unto you, or your Brethren, in this undertaking, I would have you to conſider, that on a due examination, my Arguments and Reaſons are full as ſharp as my Charges or Concluſions; and ſharp Premiſſes can well allow to have ſharp Concluſions.

Conclusions. And what sharpness or tartness, or seeming Severity I have used, true love and compassion to Souls, as well as zeal to God's Glory hath constrained it. Sweet potions of Physick are not always the most safe. The true Prophets of God were generally led and moved of God, to reprove sharply the false Prophets of Old. And Christ, and the Apostles, and other true Teachers, did sharply reprove false Teachers in that day; and there is the same cause now and the same Spirit of Truth, and true Zeal now that moveth in God's true Servants in measure in this day. The precious Souls of many Thousands lie at stake, and therefore there ought to be plain dealing, and no daubing with untempered Morter, or sowing Pillows under Armholes. I know the wrath of man doth not work the Righteousness of God, and I have laboured to keep free from that human Passion: and whether I have kept clear and free of it, I can, and do freely submit to the Judgment of the spiritual man, who hath a spiritual discerning, and is able to judge; but to the carnal man's Judgment I have no reason to submit. And as I freely submit my Spirit to be tryed, so the Doctrine to him that is able, and above all, I appeal to the holy Scripture, as the best outward Test and Touch-stone, and to the inward opening of the holy Spirit, in all that are sensible of it, without which ye cannot but err, not knowing the Scriptures, nor the Power of God. Ye

decline my coming privately to your Houſes, citing for your Warrant, *John* 2. verſ. 10. but I had no ſuch deſign; however, ye miſerably miſapply that place of Scripture, as ye are wont to do many more. For ye take it for granted, that I bring another Doctrine, than the Doctrine of Chriſt and the Apoſtles, which I altogether deny. Secondly, what *John* did write, was to a private Woman, and therefore doth not quadrate to you, who reckon your ſelves publick men, and Rulers as well as Teachers and Paſtors in the Church; and I do not find any command or practice in all the Scripture for you to decline a fair Diſpute with men, ſuppoſe Hereticks or falſe Teachers, unleſs ye have firſt dealt with them, in order to convince them: And even ye ought not to reject an Heretick, till after the firſt and ſecond Admonition, according to Scripture, but ye never as yet gave me your firſt: And he who is an Heretick, is ſelf-condemned; which I bleſs God, I am not; and ye pretend not to that ſpiritual diſcerning, whereby ye can know me to be ſuch. It is not always one, nor divers Errors or miſtakes in Judgment, that maketh men worthy of that odious Name of *Hæreſie*. The Apoſtle *John*, and all the other Apoſtles had the infallible Spirit of Truth, and that gave them a diſcerning infallibly to judge both Doctrines and Spirits; but this ye neither have, nor lay claim to: And yet we find that the Apoſtles did not ſhun to diſcourſe and debate with men of ill

Principles,

Principles, as occasion and season required. And Christ also did unwearidly reason with Opposers of all sorts, *Jews*, *Pharisees*, *Sadducees*, &c. And *Paul* disputed daily in the School of *Cyrannus*, with them that opposed, and with *Epicurians* and *Libertines*, and others at *Athens*, & went into the *Jews* Synagogues, & reasoned with them; & did not excuse themselves with your silly Evasion, that these men were false Teachers, and therefore ought not to be disputed with. The Scripture commandeth, that in Meekness we should instruct them that oppose themselves, if God peradventure may give them Repentance. And though this is not the work of all private *Christians*, who have not a publick Gift of teaching, and are not called to that Work, yet this is no defence unto you, who pretend to be publick Teachers. And if it be so, that false Teachers are on no account to be received into Houses, ye little consider how this Weapon may ere long be turned against your selves: For my hope is, that in due time, many People, both in *Boston*, and *New-England*, shall have their Eyes opened by the Spirit of the Lord, which ye blaspheme, to see your sort to be these false Teachers, who bring not the Doctrine of Christ and the Apostles, and the Houses ye Preach in, not being your Houses, but the Houses of the People, they shall not any more receive you into them, and this warrantably enough, according to your own words. But seeing ye are so unwilling that any called a *Quaker*, should come into your

Honſet, why ſhould ye receive their Goods? to wit, their Kettles, Pewter, Houſhold-ſtuff, Corn and Cattel, as ſome, yea, many of your Brethren have done, and uſed them as your own, though injuſtly taken away from the true Owners, becauſe they would not give you Maintenance. A rare and unparalled practice, no where to be traced in all the Scripture, nay, not by falſe Prophets and Teachers, in like manner as ye have done. And when our honeſt Friends have expoſtulated with you, *Why ye crave Wages of them, who do not hear you?* ye have oft told them, *The Door is open, and have invited them to come*; yea, and ſome have been fined for not coming to your Houſes, ſome call Churches, but now, by your words, no *Quaker* (becauſe, as ye ſuppoſe, he bringeth not the true Doctrine) is to be received into your Houſes; and if this be not a contradiction, and a piece of Confuſion, like moſt of your work, let the impartial judge. And your citing places of Scripture ſo frequently, contrary to the very intention and end of them, as I have ſufficiently proved in this Treatiſe, I know not to what other thing I can better compare it, than to *Turkiſh* Pirats at Sea, who hang out an *Engliſh* Flag or Colours, on purpoſe to deceive the unwary Marriners. And as I look upon you, the four Preachers at *Boſton*, above-named, to be more particularly concerned in this Treatiſe, ſo I do not except any others, either in *New-England* or any where elſe, who hold the ſame Prin-

Principles with you, but I do reckon them obliged, either to confess to the Truth, upon real conviction; or if otherwise, to produce their Reasons against that which we believe to be the Truth. I remain your real Well-wisher and Friend,

The 21st of the 7th Moneth, 1688. G. K.

Postscript.

YE shall find the twelve perticular Doctrines which I charged upon you and your brethren, to be false, proved to be so in distinct Heads, as followeth; the first, tenth, eleventh and twelfth *Articles*, in *Cap.* 1, 2, 3, 4. of this Treatise; The second and fourth, *Cap.* 5. The third, fifth and sixth, *Cap.* 6. The seventh in *Cap.* 7. The eighth and nineth in *Cap.* 8. And the 9th *Cap.* treateth of your *visible Church*, and *Church-Government*; And the 10th of your *Sacraments* and *Sabbath-day*. There are many other things in your said *Confession* and *Catechism*, contrary to the Truth and Doctrine of the holy Scriptures, which I have passed by at present, but these I have here examined, and proved to be contrary to the holy Scriptures, being the principal, and some of them Fundamental, I did

find my mind moſt concerned in; the which being overturned, the other Errors that are built upon them ſhall fall with them.

A brief Anſwer to ſome groſs Abuſes, Lyes and Slanders, publiſhed ſome Years ago, by Increaſe Mather, *late Teacher of a Church at* Boſton *in* New-England, *in his Book, called,* An Eſſay for the recording of Illuſtrious Providences, *&c. and by* Samuel Norton, *in his Book called,* New-England's Memorial.

THe ſaid *Increaſe Mather*, in the eleventh Chapter of his Book, called, *An Eſſay*, &c. relateth a long Story of three mad *Quakers*, called, *Thomas Caſes* Crew, one of them being a man called *Denham*, and two Women, who went down to *South-hold*, and they met with *Samuel Banks* of *Fair-field*, the moſt blaſphemous Villain, as they call him, that ever was known in theſe parts, and ſome other Inhabitants of that Town on *Long-Iſland*, where they fell a Dancing and ſinging after their Diabolical manner; and how at that time they proſelited one, called *Thomas Harris* (belonging to *Boſton*) to be of their way, and how after ſome ſhort time, the ſaid *Harris* was found dead by the Sea-ſide, with three Holes like Stabs in his Throat, and no Tongue in his Head. And two other Stories he ſubjoyneth, concerning theſe of the ſame Crew or Company, called the *Singing and Dancing Quakers*.

Quakers; the laſt hath in it a Relation, how the ſaid *Jonathan Denham* (alias *Singletary*) and one *Mary Roſſe*, did many frentick and Diabolical Tricks, and among others, that he ſacrificed a Dog at *Plymouth*-Colony in *New-England*. And all theſe Stories he doth relate, on purpoſe to abuſe that honeſt and ſober People, called *Quakers*, without making any diſtinction, nor giving the leaſt Information to the World, how that the Body of People called *Quakers*, do not in the leaſt own theſe ungodly and wicked People, mentioned by him, called *Thomas Caſes* Crew, nor any others of that ſort, but have all along declared againſt them, and ſhewed the greateſt diſlike and abhorrency of their Spirit and ways, that is poſſible, and all their mad and frentick Tricks and Freaks of Singing and Dancing, or any others of all kinds: And the People called *Quakers* have ſuffered more Abuſes and Inſolencies, by that ungodly and wicked Crew of *Thomas Caſe*, and others of that Spirit, than any other People in theſe Countries, whereof many ſober People that do not profeſs themſelves to be *Quakers*, can bear Witneſs both in *Long-Iſland*, and in *Road-Iſland*, and alſo at *Newer-ſinks* in *Eaſt-Jerſey*, how for many Years they have moleſted them, frequently at their Meetings, and more eſpecially at our Friends general Meetings at *Oyſter-Bay*, and *Rhoad-Iſland*, and divers other places. And when the ſaid *Jonathan Dorham*, and *Mary Roſſe* were whipt by the order

order of the Magistrates of *Plymouth*, there were some of the honest People, called *Quakers*, present, who openly declared before the People, That the *Quakers* did not at all own them to be of their Society; and did declare their loathing and abhorrency of their Practices, and that they could not own them to be sufferers for Christ's sake: And though they assume to themselves the Name of *Quakers*, and call themselves the *new Quakers*, yet that will not follow, that they are of the Society of that sober and honest People: for it is not the Name or Profession, that is the sign, or mark of distinction owned by that People, who own none to be of their Society or Fellowship, unless they walk in the Truth, as well as profess it; and the Truth leads into all Sobriety and Gravity in all things, but into none of these mad Gestures, and ungodly Singings and Dancings, under the pretence of Raptures of heavenly Joy. For although we own Singing with the holy Spirit, and with understanding and discretion, and giving Thanks unto God, according to the Scriptures, and the example of the Primitive *Christians*, yet the Singing of such ungodly Persons we never did, nor can own; and we believe that Weeping and Howling, and bitter Mourning is more proper for them. And for *Dancing*, it was never a thing owned by that People, nor is at this day; only *Thomas Case* and his Crew lately, or of late Years, have run into that, and other mad Practices, by *Satan's* Infil-

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gation, nor does that Crew or Company of *Thomas Case*, nor himself agree in professed Principles, with the People called *Quakers*, unless it be in some general things, common to all sorts: For they are plain *Ranters* and *Libertines*, and upon due search and examination, their chief Principle doth agree with the *Presbyterian* and *Independent* Confession of Faith, rather then with the *Quakers*. For these ranting Crew of *Case's* followers, and himself, do say, *That whatsoever they do, they are constrained to do it, and cannot do otherwise.* And is not this the same that your *Confession of Faith* saith, *That God hath foreordained infallibly, and unchangably whatever cometh to pass, without making any distinction?* And this *Increase Mather* hath exactly followed, and imitated the practice and example of the ancient malicious and persecuting *Heathens*, who, when any unlucky thing happened to be said or done, by any called *Christians*, although they were no *Christians*, but only assumed the Name on purpose to deceive, these malicious *Heathens* did throw it all upon the *Christians*, without making any distinction. And the like concerning these *Rustickes*, that rose up in War against their lawful Princes in *Germany*, and the mad Crew that followed *John of Leiden*; the Adversaries of Truth did impute all this as the proper effect of the Reformation. And thus also in Old *England*, the ungodly Sayings and Practices of *Ranters* and *Libertines*, have been odiously cast upon the People

People called *Quakers*; whereas it is well known that the People called *Quakers*, have always with great zeal, oppoſed the *Ranters* and *Libertines*, both in their Principles and Practices, and have ſhewed their Zeal againſt them, both in Diſputing and Printing againſt them, more than any People have done; and have been a great occaſion and means of ſuppreſſing that evil ſpirit in them, ſo that little of it hath for many years openly appeared in Old *England*; and the ſame Ranting Spirit is greatly decaying of late Years, in theſe *American* parts, and we hope ere long it ſhall quite be gone. And let the impartial judge whether it can be any other thing but Malice, as well as Raſhneſs (as he hath ſhewed his raſhneſs and folly in ſome other paſſages of his Life, if not Malice, that hath occaſioned him for ſome time paſt to abſcond, and depart from the place where he preached at *Boſton*) in this *Increaſe Mather*, to charge the Crimes of the Guilty upon the Innocent, without diſtinction, when it is notoriouſly known, both in *New-England*, and in all other places, where the People called *Quakers* live, that they never did own any of theſe People, from the firſt inſtant, that they appeared in any of theſe Practices. And ſeeing ye of the *Preſbyterian* and *Independent* Churches of *New-England*, cannot but acknowledge, that too many unlucky and unchriſtian Practices have fallen out, and have been committed by your Church-Members, as *Whoredom*, *Drunkenneſs*, and

and the like, &c. Yet if when upon your firſt diſcovery of theſe things, ye have diſowned them, and ſufficiently cleared your ſelves of them, we are more men, and more reaſonable than to charge theſe things upon you; And when *Judas* betrayed Chriſt his Lord and Maſter, though he was one of the twelve, and numbred amongſt them, ſhould therefore this great Crime of *Judas* be caſt upon the eleven that were Innocent? Or when *David* committed theſe two great Sins of *Murder* and *Adultery*, ſhould this be caſt upon the faithful People of God in that day, who were in Society formerly with him? Or ſhould the Crime of the inceſtuous Perſon at *Corinth*, becauſe of him, be caſt upon all other *Chriſtians*? If this be not equal, (as all ſober men will ſay, it is not equal) it is no more equal, but abominably injuſt to throw the Crimes of *Thomas Caſe*, or his Crew, upon the honeſt People called *Quakers*, of whoſe Society and Spirit they are not. And the ſaid *Increaſe Mather* may with the ſame impudence, charge all the abominable Hereſies of the *Manichees*, *Nicolaitans*, *Ebionits*, and all others upon the *Chriſtians*, becauſe all went under that general Name of *Chriſtians* in theſe days. And theſe of *Caſe*'s Crew, they call themſelves *Chriſtians*, and ſo doth *Increaſe Mather*, doth it therefore follow, that their Crimes on that only account ſhould be charged upon him? Let him ſee how he can anſwer to theſe things, or any of his Brethren,

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or Kindred for him, in his absence. It wanteth to be insert in his Book, that what hath befallen him of late, is a remarkable Judgment of God upon him, for his Injustice to the *Quakers*, and his unjust charging the Innocent with the Crimes of the Guilty. Nor is his last Story, concerning one [illegible] *Churchman*, living at *Balsham* in *Cambridge*-Shire in Old *England*, related by *H. Moor*, of any more weight or validity, to discredit the Religion or Profession of the People called *Quakers* then the former. Why? the said *Churchman* had only some inclination to be a *Quaker*, (but we do not find in all the Relation, that ever he was a professed *Quaker*, and owned by that People) and some Whimsies, or Fancies did take him in the Head for some time, that he supposed he was inspired with the Spirit of God, and that the Spirit of God did speak in him; And at last, it appeared that it was not really so, but that the man was under some mistake, or delusion, or suppose a real possession of the Devil, or was mad: What can all this say in the least, to discredit the *Quakers* Religion, or Principle? Have there not been mad People, and whimsical, both of the *Presbyterian*, and *Independent* Churches? Yea, doth not *Increase Mather* relate how, that *Ann Cole* of *Hartford* in *New-England*, that was esteemed a godly and gracious Woman, and I suppose a Member of some *Independent* Church, or *Presbyterian*, otherwise it is not like he would have so commended

pended her, that she was really bodily possessed with the Devil (see his fifth Chapter) but this doth not infer, that either the *Presbyterian*, or *Independent* Profession of Religion, by *Increase Mather* his own judgment, is of the Devil; Yea, and some belonging to their Churches in *New-England*, have very lately been convicted of Witchcraft at *Boston*. It cannot be denyed, but that Madness, and melancholly Whimsies and Fancies, may befall some of all Professions, called *Christians*, the causes of which are best known unto the Lord. But it is altogether unmanly and inhuman, as well as Unchristian, to charge these things upon the whole Profession. We have always asserted it, that it is one thing to profess to be led by the Spirit of God, and another thing to be really and in deed led by it. We are not ignorant how many have both said and done very bad things, under a pretence of being led by the Spirit of God, and of having the Spirit to be their Rule; and yet this is no Argument against the leading and rule of the Spirit of God, no more than it is an Argument against the Scripture, that many have done bad things, and pretended they have had the Scripture to be their Rule in what they did; as in the late Wars, in Old *England* and *Scotland*, when they rose up against the lawful Authority, wherein many both *Presbyterians* and *Independents* were concerned, they all did pretend they had the Scripture to be their Rule in what they did;

and yet surely, the Scripture was no Rule nor warrant unto them in these bad Practices. The leadings of the true Spirit of God are known, both by the first Motions, and also by the Effects and Fruits that follow after; and that is *to deny all Ungodliness* and *Unrighteousness*, and *to live Soberly* and *Godly*, and *Righteously in this present World*, and to follow, and be found in doing whatsoever things are *true*, *honest*, *just*, *pure*, *virtuous*, and *praise worthy*, and *of good Report* among these who have a spiritual Ability to judge of things that differ, as too many have not. And we are well assured, that the Spirit of God never teacheth, nor leadeth any to think, say, or do what is contrary to the declared Will of God in the holy Scriptures, nor to that holy and righteous Law, that is written by the Finger of God upon the Hearts of men universally, which is the substance of the Decalogue that God wrote upon the two Tables of Stone. And we readily grant, that who-ever pretend to follow the Spirit of God, to be their Leader and Guide and Rule, should be very cautious and wary, lest the evil Spirit that doth, and can transform himself into many Likenesses, but always short of the Truth, step in and deceive But there is a most sure and sure way for every one to be sure, that they are not deceived, and shall never be, in any matter of moment, and that is for every one to be faithful unto God in these moral Duties, or any other things which they know infallibly

fallibly, and are generally agreed upon by all *Chriſtians*, to be good things, for ſuch have the Promiſe of God, that they ſhall be preſerved from being deceived. And whereas the ſaid *Increaſe Mather* hath writ ſo many remarkable Judgments of God, that have come upon notorious Offenders, on purpoſe to record them in Print; and that he ſaith, Cap. 11. *We may not judge of men meerly by outward Accidents, which befall them in this World*, &c. And ſome Lines after, he ſaith, *Nevertheleſs a Judgment may be ſo circumſtanced, as that the diſpleaſure of Heaven is plainly written upon it in legible Characters*: And in this he ſaith true. but he ſhould have added, that ſuch men who can read the ſame, muſt not be blind, but have the true Eye opened in them, otherwiſe they will make a wrong Conſtruction of theſe things. There wants to be inſerted. or added to his Book the many ſignal and manifeſt Judgments of God, that came upon the People of *New-England* in general, and upon divers perticular Perſons, the main actors, for that horrible Perſecution they raiſed againſt that honeſt People called *Quakers*, and putting to death four of the Lord's Servants, for which the Name of theſe Actors and Abettors, are a ſtink over many places of the World: And of theſe Judgments in general, the *blaſting of their Wheat* generally ever ſince they put our worthy Friends to Death at *Boſton*; and the *Indian* Wars that ſoon after followed, whereby many *Engliſh* were de-

ſtroyed; and after that, but of late Years, a dreadful Viſitation of the *Small Pox*, called by ſome the *black Pock*, that cut off very many, both at *Boſton*, and elſewhere, of which they were fore-warned by a Woman that came from *Barbadoes*, and went into ſome of their Meetings with her Face all made black, for a Sign of what was coming upon them, ſhe being one of theſe People called *Quakers*, and owned by them in that very Teſtimony, which ſhe declared, she was moved by the Lord to come from *Barbadoes* to bear among them, her Name being *Margaret Brewſter*, to which may be added, the taking away their Charter, and Power (which they ſo grofly abuſed, in turning the Sword againſt the Innocent) one cauſe of which was their perſecuting the *Quakers* unto Death; and the manifeſt Judgments of God that came upon divers perticular Perſons, notorious Perſecutors of the innocent People, are very obſervable, as Major *Atherton*, who joyned in paſſing ſentence of Death againſt ſome of theſe Servants of the Lord who ſuffered Death at *Boſton*, who not long after was killed with a Cow; and that *Hutton*, Preacher at *Boſton*, a great Perſecutor, who dyed ſuddainly, as he was walking in his Houſe after Sermon; and Captin *Davenport*, another great Perſecutor, who was killed with Lightning. And though the ſaid *Increaſe Mather* doth relate the ſuddain Deaths of both theſe men, he altogether omitted theſe great Circumſtances, of their being great

Perſecutors

Persecuetors; the which omission, whether it was wilfully in him, or not, I shall not determine. But it is the more memorable, that the said Major *Adarton*, being warned before-hand, of the Judgment of God, he made light of it, as I was informed by some in *New-England*, who had the Relation of it, from some that did so warn him, being of that persecuted People. And also it is very memorable, how one of these persecuted Servants of the Lord, called *Quakers*, did plainly fore-tell, *That the House of Governor* Indicot, a greater Persecutor, *should be left desolate, and become a Dunghill*; as did accordingly come to pass, and hath been observed by divers, to have been a real Prophecy, divine Justice and Providence did so bring it about. There are many other Instances and Examples might be mentioned, some of which I refer to *George Bishop* his Book, called, *New-England Judged*, to be there read and considered. I shall only add one passage more, which I was informed of, and had it writ from some of the People of *Barnstable*, how that from an honest man, a *Quaker*, in the Town of *Barnstable*, were taken four Cows, with some Calves, the *Quaker's* Name being *Ralph Jones*, who is yet alive; and these Cattle were taken away by the Preacher of that Town, his Son-in-law, who had married his Daughter, and returned to the Priest as a part of his Wages. The Priest sent to *Ralph Jones*, to tell him, *He might have two of his [illegible] to him, if he would send for them*: But

 he

he never ſent, and ſo the ſaid Prieſt uſed them, and diſpoſed of them as his own, killed one of the Calfs, and ſent a part of it to his Daughter, that lay in Child-bed; ſhe no ſooner did eat a little of the Calf, but fell into a great trouble, and cryed, *Return home the man's Cows, I hear a great noiſe of them*; and ſo dyed in that trouble. The Prieſt alledged the *Quakers* had betwitched his Daughter, although it cannot be proved, that ever they had any buſineſs with her. But to what evil Conſtruction will not Malice, and Hypocriſie, and Covetouſneſs bend a thing? Some time after the ſaid Preacher killed ſome of theſe Cows, to be eat in his Houſe, ſaying, *He would try if the Quakers could bewitch him*; and not long after he dyed, even before the Fleſh of theſe Cows were all eat. The paſſage is ſo freſh in that Town, that it is acknowledged by divers of the Neighbours to be true: And as great havock was made upon this honeſt Man, and upon many in *Samanuh*, a neighbouring Town, and in many other places, ſo much more might have been expected, had not their Violence been reſtrained by the King's granting an Indulgence to all tender Conſciences.

Next, as to *Samuel Norton*, in his Book, called *New-England's Memorial*, pag. 157. he chargeth the *Quakers* with corrupt and damnable Doctrine in the following particulars. 1. *That the holy Scriptures were not for the enlightning of man, nor a ſtanding and permanent Rule of Life.* The which charge is falſe; for we have granted, that the Scripture

Scriptures are a Rule of Life, & ſo we do ſtill, and the beſt outward Rule that can be found: but we ſay, they are not the only Rule, nor, being compared with the inward Rule of God's holy Spirit, are they above it, but inferior and under it, and ought only to be uſed in Subordination to it. And if the Scripture were the only Rule, as our Adverſaries ſay, then all poor *Heathens* ſhould have no Rule, nor Law, and conſequently no Sin, nor Judgment, which is falſe. And we deny not, but the Scriptures are a means of our enlightning, as God the Father of Lights, is pleaſed to cauſe his Light to ſhine unto us in our Hearts, in the ſerious and faithful hearing, reading and meditating on the Scriptures, &c. but not otherwiſe, even as the Air, or Windows of a Houſe, are means of letting in the Sun's light to us; but if the Sun ſhine not, neither the Air nor Window can give us light. 2. *That they denyed the Manhood of the Lord Jeſus Chriſt, and affirmed, that as Man he is not in Heaven.* This is a notorious falſe Charge, which they can never prove: And in this Treatiſe in ſeveral places, I have given a large Teſtimony to the Man Chriſt Jeſus in Heaven; and how he is the Object and Foundation of the *Chriſtians* Faith, as *the Myſtery of his coming in the Fleſh, Death* and *Sufferings*, &c. is inwardly opened, revealed and applyed by the holy Spirit in men's hearts. 3. *That they deny the Reſurrection of the Dead.* This is alſo a moſt falſe charge, which they can never prove: but becauſe we deny their carnal

nal Conceptions of the Resurrection, and hold us to Scripture-words, which is most safe, therefore they have so belyed us. And for the more satisfaction of the Reader, I refer him to a little Book called, *The Principles of Truth*, published by some noted men of the *Quakers*, in which Book it is expressly affirmed, *That we* (to wit, the *Quakers*) *believe, that the same Body which is laid down, shall be raised up at the Resurrection of the Dead, as much as a natural Body, can be the same with a spiritual Body, or an earthly Body can be the same with a heavenly Body, according to the Scriptures Testimony; it is sown natural, but raised spiritual, and the Glory of the Heavenly is one, and the Glory of the Earthly is another.* And this may may satisfie any sober enquirer; And *Paul* writing concerning the Resurrection of the Dead, saith, *That is not first which is Spiritual, but that which is Natural,* (or Animal) *& afterwards that which is Spiritual,* 1 Cor. 15. 46. and vers. 49. *As we have born the Image of the Earthly, we shall also bear the Image of the Heavenly: He that readeth, let him understand.* 4. *That an absolute Perfection in Holiness, or Grace is attainable in this Life.* 5. *That they placed their Justification upon their Patience, and Sufferings for their Opinions, and on their righteous Life*; both which are grosly false Charges, and the contrary of which I have shewed in this Treatise at length in their proper places. 6. *They allowed not, nor practised any civil Respect to Magistrates, Parents &c.* This also is grosly false, there are divers other

other ways ſufficient whereby to ſhow both our Civil and Chriſtian Reſpect to Magiſtrates and Parents, &c. (without either doffing the Hat, or cringing) and that both in Words and Geſtures. There are only two other things which he chargeth, that we grant to be true, but deny them to be either damnable, or corrupt Doctrine, but affirm them to be truly Chriſtian; one is, *That all men ought to attend to the Light within them, to be the Rule of their Lives and Actions.* But if this be corrupt and damnable Doctrine, he acculeth his own Brethren, who in their *Confeſſion of Faith*, ſay, *That there are many Sins that men commit againſt the Law or Light of Nature*, as they call it, *which are the more haynous.* And ſurely that is a Light within them, and is e'en ſo far a Rule of Life, containing, as is commonly acknowledged the Subſtance of the ten Commandments; ſee their anſwer to Queſt. 151. *larger Catechiſm.* But we do not ſay, That that general Illumination that is in all men, many of whom have not the Scriptures, is a Rule to oblige them to believe and receive theſe great Myſteries of *Chriſtianity*, declared in the Scriptures, which they who have not the Scriptures, have not revealed unto them. The other is, *That we deny the uſe of Oaths*: But this is no corrupt, but truly Chriſtian Doctrine, which ſaith, *Swear not at all*, Matth. 5. 34.

It is a marvelous thing, that theſe Men have no other ways to oppugne the *Quakers*, but by groſs

groſs and horrid Lyes, and falſe Calumnies, and meer Abuſes, like unto the ways that ever the worſt ſort of the Adverſaries of Truth have uſed againſt the true Witneſſes of it. It had been more manly, and ſeemingly Chriſtian, for *Increaſe Mather* and *Samuel Norton*, or any others of their Sect or Society, fairly to have ſtated the *Quakers* Principles, and then to have gone and refuted them by the beſt or ſtrongeſt Argument they could find: But this none of them have done, nor did I ever ſee to this day any one Writer, that did write againſt the *Quakers*, that did fairly ſtate their Principles, but miſerably belyed, and abuſed them, either by affirming things to be their Principles, which were not, or by ſo unfairly repreſenting and vvreſting the Words of our honeſt Friends, by their Addings and Diminiſhings, that they could not at all acknowledge them as ſuch; All which is a manifeſt Evidence of the vveakneſs & badneſs of their Cauſe, as vvell as of that evil Conſcience that is in them, vvhen they uſe ſuch unlawful ways and means to defend themſelves, or to oppugne others.

THE END.

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